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Nobel Women: Readers' Theater for Global Education

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To the Graduate Council:

I am submitting herewith a dissertation written by Dorothy Elizabeth Blanks entitled "Nobel Women: Readers' Theater for Global Education." I have examined the final electronic copy of this dissertation for form and content and recommend that it be accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy, with a major in Teacher Education.

Thomas Turner, Major Professor

We have read this dissertation and recommend its acceptance:

Patricia Davis-Wiley, Deborah Wooten, Michael Keene

Accepted for the Council:

Dixie L. Thompson

Vice Provost and Dean of the Graduate School

(Original signatures are on file with official student records.)

Nobel Women: Readers' Theater for Global Education

A Dissertation presented for the

Doctor of Philosophy

Degree

The University of Tennessee

Dorothy Elizabeth Blanks

May 2013

DEDICATION

This work is dedicated to the Nobel Women, who have inspired me to make a difference. It is also dedicated to my parents, Lois and George Blanks, who throughout their lives have been role models for that very thing. And to my sisters, Caroline and Debi, for their love and support, always.

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I thank all of my classmates for making this journey truly meaningful. I thank *Turner’s Legion* for many memorable pizzas with jalapeño peppers and discussions of publications and presentations in the future. A special thanks to Jeremy Clabough, for holding us together. I acknowledge that without all of you, I would be less than I am.

ABSTRACT

Global interdependence has huge implications for the field of education. As economic, technological, cultural, transportation, and environmental concerns become not only local but international, students today must gain awareness outside of their immediate city, county, state, and country if they are to be successful citizens of the earth. The global education movement has developed in response to this need. Teacher training is a major pre-requisite for global education to be implemented meaningfully in the schools. Once teachers know and value the precepts of global education, they must be provided with effective pedagogy, activities, and topics for instruction.

This study sought to inform teacher participants about global education as well as provide an effective curriculum for implementation in the classroom. Drama pedagogy, specifically readers' theater, and the lives of women who have won the Nobel Peace Prize were united into a series of curriculum units. A teacher training workshop was designed and implemented with a graduate level education course in drama and storytelling. A case study qualitative research was designed in order to describe teachers' responses to selected global education strategies. Pre- and post-survey data, semi-structured interviews, and written reflections were collected and triangulated in the findings and analysis. Eight main themes emerged. The most important outcome of the NWRT workshop was that the participants felt more empowered and inspired to make a difference.

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CHAPTER 1

INTRODUCTION

The Ancient World

Not so long ago, the world was ancient. Back in the old days, communities were able to provide for all of their own basic needs. Food was grown or raised nearby. Houses were made of local materials. Members of the community provided all the necessary services. Money or barter was exchanged for these goods and services. Environmentally, the world was young and clean and full of resources to draw upon. Transportation was slow and uncomfortable, powered by foot, beast or sail. In the mid-18th century, a journey from Europe to North America took two weeks by ship. Communication was limited to first to oral tradition, and then writing became more common. Knowledge was found in books and libraries. Socially, people from different areas had little contact. Cultures were internally fairly homogenous, with their own songs, dances, histories, faith. Politically, groups became more centrally governed, but leaders had little interaction with each other beyond their immediate borders. In the ancient world, groups of people lived in isolation.

The Modern World

The world that we live in today is a complex series of systems that are connected and interrelated. The term *globalization* represents this phenomenon, which is defined by the Business Dictionary (2013) as

the worldwide movement toward economic, financial, trade, and communications integration. Globalization implies the opening of local and nationalistic perspectives to a broader outlook of an interconnected and interdependent world with free transfer of capital, goods, and services across national frontiers.

Economics, technology, the environment, transportation, politics and socio-cultural systems are no longer restricted to a place, region or nation. The following are a few examples of this move from the ancient to the modern world.

Economic interdependence means that the very concept of money has changed. For example, there is one European currency, based on multiple national economies. When the Greek economy floundered in 2012, the New York Stock Exchange responded. The earth is environmentally connected. The nuclear disaster in Chernobyl resulted in birth defects in France. The debris from a tsunami in Japan washed up on the coast of North America over 1 year later. Political interdependence means that the decisions of governments and peoples effect other governments and peoples. There are international consequences for many political acts, like the aftermath of 9/11. The resulting U.S. policy to fight terrorism where it lives has had world-wide implications for many nations. International Organizations have developed to respond to issues across borders; for example, the United Nations continues its work to negotiate peace and democracy around the world.

Technological advances, especially with the evolution of the World Wide Web, have had huge implications for communication and the transfer of information around the planet. Emails, phone texts, tweets, wikis, blogs, and other personal methods of communication have created a world-wide revolution. In terms of transportation, people travel more quickly and conveniently than ever before. The trans-Atlantic crossing can now take as little as 4 hours. This increased interaction with others leads to exposure to new ideas, new ways of being, and can lead to increased understanding, or conflict.

In short, the globalization of the world has resulted in a dynamic, reflexive system, sensitive to variations and fluctuations in all of its parts. Not only are there worldwide

relationships in the areas of transportation, environment, politics, technology, economics, and socio-cultural arenas, there are also global relationships between and among these arenas. Figure 1 graphically demonstrates this web of connections. An example can illustrate this phenomenon. The increase in internet capabilities has had huge implications for the arena of communication (Friedman, 2005). American jobs in many service industries have been outsourced to India, due to a rise in these technological capabilities, made affordable because of the economic crash of the dot com industries. The structure of society and culture reflects these changes, both in India and in the United States. Politicians respond to protect their constituents' employment. In short, what happens in India impacts what happens in the United States, and vice versa, in a multitude of ways. It is unwise, if not impossible, to ignore the reality of this new, interconnected world.

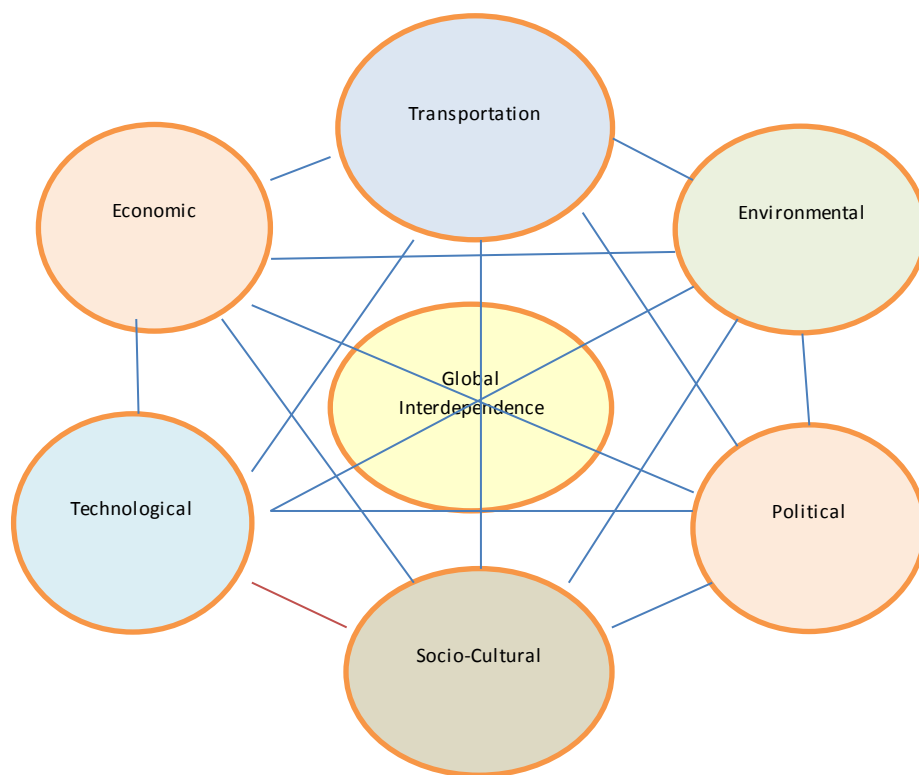


Figure 1. Interrelated factors of globalization and the web of relationships.

Global Education

Global interdependence has huge implications for the field of education. As economic, technological, cultural, transportation, and environmental concerns become not only local but international concerns, students today must gain awareness outside of their immediate city, county, state, and country if they are to be successful citizens of the earth. Their futures are linked to people and issues across the planet. As such, schools need to be responsive to the educational needs that this modern world demands (Merryfield, 2011).

The Global education (GE) movement was initiated in the 1970s in order to help prepare students, and teachers, for this complex world. Global education was described by the National Council for the Social Studies (NCSS) in its position statement on Preparing Citizens for a Global Community (2001):

Global studies does (sic) not deal in isolation with a problem, an area of the world, or an aspect of a specific culture. Instead, the dynamic expressions and influences of that culture must be examined. An important characteristic of global studies is the analysis of problems, issues or ideas from a perspective that deals with the nature of change and interdependence. This perspective refers to the interlocking components of both human and natural systems. (para. 7)

Merry Merryfield (2011), one of the leaders in global education, offered a parallel vision of the major goals of global education: that it should focus on understanding the complexities of today's world, the increasing interconnectedness of diverse peoples, and the search of social justice and human rights. A British organization, Oxfam, outlined the specific knowledge, skills, and attitudes that should be promoted in order to prepare students to be effective global citizens

(Oxfam, 2006). This framework provides a vehicle for exploring the components of educating for global citizenship.

One of the central goals of global education is to encourage a world-minded perspective in students. NCSS stated:

It is important for students to understand that activities or decisions made by individuals or nations in one part of the world can have an important impact on both the local and world environment and on people in other parts of the world. In fact, such an understanding should be central to global studies. (NCSS, 2001, para. 7)

With an increased understanding of the interconnected relationships uniting the world, there is an implied responsibility for the whole planet. One outcome of global education, then, is to create global citizens. The NCSS Task Force on Revitalizing Citizenship Education stated that the primary goal of public education was to prepare students to be engaged and effective citizens (NCSS, 2001), not just of the United States, but of the world. “Citizens in the twenty-first century must be prepared to deal with rapid change, complex local, national, and global issues, cultural and religious conflicts, and the increasing interdependence of nations in a global economy.” (para 4)

Statement of the problem

There has been a great deal of research pertaining to global education in the last four decades (Banks, 2004, 2011; Case, 1993; Davies, 2006; Hanvey, 1976; Hicks, 2003; Kirkwood, 2001a; Kniep, 1986; Merryfield, 2004, 2011; National Council for the Social Studies, 2001, 2010; Noddings, 2005; Osler & Vincent, 2002; Reimers, 2008). Global citizenship education has also received a great deal of attention by scholars in the field of education (Avery, 2004; Jongewaard, 2000; McIntosh, 2005; Mundy, Manion, Masemann, & Haggerty, 2007; Noddings,

2005; Oxfam, 2006; Parker, et al., 1999). These movements are increasingly important areas of concern as the world becomes more globalized. In order for global education to address the issues of this changing world, teachers must be prepared to be ambassadors for the earth with their students, modeling world-mindedness and global citizenship (Appleyard & McLean, 2011; Avery, 2004; Bacon & Kitchner, 2002; Diaz, 2004; Gallavan, 2008; Heil & McCarthy, 2003; Kirkwood, 2001b, 2006; Merryfield, 1994, 1995, 1997, 2002, 2011). That is, if students are to become effective global citizens, their teachers must first become *world-minded*. While some teachers bring their own life experiences to the task, teacher training and in-service are critical vehicles to prepare teachers and students for the future (Haakenson, Savukova & Mason, 1999; Heil & McCarthy, 2003; Kirkwood, 2001b; Osunde, Flou, & Brown, 1996; Rapoport, 2012; Tucker & Cistone, 1991; Zhao, 2010).

World-minded teachers need to have effective pedagogical tools and curricular topics to use for GCE. There has been some research on effective curricular topics that can be used in the K-12 classroom (Parker, Ninomiya, & Cogan, 1999; Collins, Czarra, & Smith, 1998; Meyers, 2006; and Tye, 1999). In addition, several strategies and methods have been identified as having positive results in GE (Bacon, Kitchner, & Gerrit, 2002; Carlsson-Paige & Lantieri, 2005; Farouk, 2004; Gay & Hanley, 1999; Lamy, 1986; Masataka & Merryfield, 2004; Merryfield, 1994, 1997, 1998, 2002; Roeper, 1988). The use of drama as a pedagogy for social studies has some merit (Almeida & Cullum, 1994; Howlett, 2007; Kelin, 2005; Mattioli & Drake, 1999; McNaughton, 2006; Verriour, 1994). One type of drama pedagogy, readers' theater, also has been used to explore complex topics in social studies (Chan, 1999; Curran, 1996; Maher, 2006; Salter, 1992; Steinbeck, 1994).

There is a need, however, for further investigation combining GCE and drama pedagogy. In addition, the curricular topic of women who have won the Nobel Peace Prize has not been fully explored. Through this study, I sought to add to the research on GE and GCE in the field of teacher training. Drama pedagogy, specifically the combination of readers' theater and the lives of women who have won the Nobel Peace Prize, was investigated as a potential powerful teaching and learning strategy for global citizenship education.

Purpose of the Study

The purpose of this study was to describe teachers' responses to selected global education strategies grounded in drama pedagogy. Four questions were addressed:

1. What did participant teachers know and value about GCE before and after the Nobel Women Readers' Theater workshop training?
2. How did the participants respond to Readers' Theater as an effective pedagogy for GCE?
3. What relationship did participants see between the Nobel Women Curriculum and GCE?
4. Which of the specific strategies identified in the literature and incorporated in the GCE workshop were viewed as the most successful by the participants?

Overview of the Study

There were a number of steps involved in this research study. First, the lives of women who won the Nobel Peace Prize were researched. The lives of Four Nobel Women were selected as topics for the development of a GCE curriculum. A workshop was designed by the researcher to provide professional development for teachers in global citizenship education, based on a review of the research in GCE teacher training. Two 3-hour workshops were taught to one class

of TPTE 526: Drama and Storytelling in the Classroom. A survey to participants was administered before and after the workshops. Participants reflected on their experiences in the workshop by responding to journal prompts after each of the workshop sessions. Five participants volunteered to be interviewed. The surveys, written reflections, interviews, and field notes were qualitatively analyzed and finally the findings and implications were reported.

Theoretical Frameworks for the Study

Three theories that underlie global education are social justice, cosmopolitanism, and global (citizenship) education. Adams, Bell and Griffin (2007) defined the goal of social justice education as “the full and equal participation of all groups in a society that is mutually shaped to meet their needs. Social justice includes a vision of society that is equitable and all members are physically and psychologically safe and secure” (p. 1). Cosmopolitanism is the ideological stance that all human ethnic groups belong to a single community based on a shared morality (Snauwert, 2009). Finally, global citizenship education is an idea that students can be taught to be productive citizens of the world through training in certain knowledge, skills and attitudes (Oxfam, 2006). A researcher-created diagram (Figure 2) depicts the relationship between these three theories. At the intersection of the circles belongs the notion that global citizens will use the attitudes, skills, and knowledge of global education to work for equity and justice in the world.

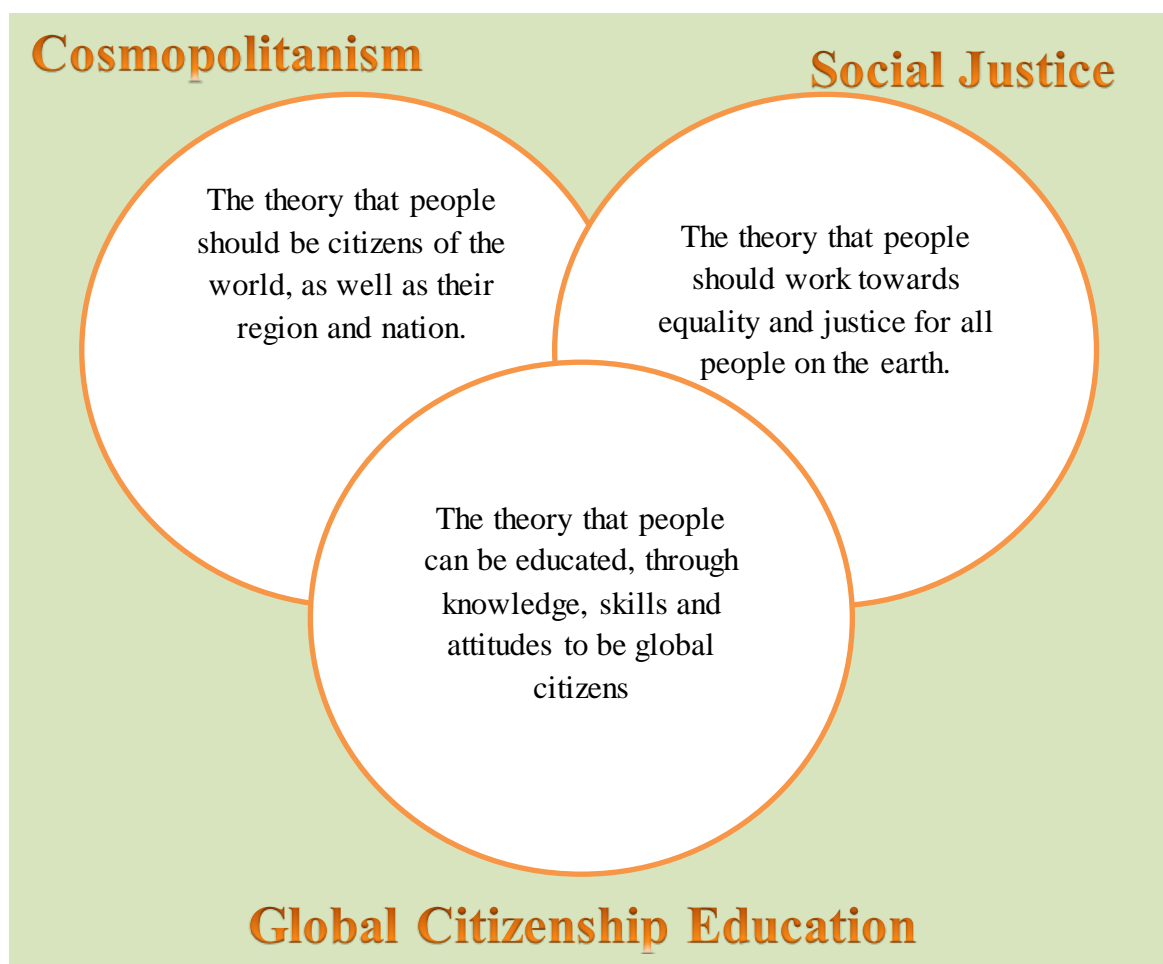


Figure 2. Theoretical frameworks of Cosmopolitanism, Social Justice, and Global Citizenship Education.

Global Citizenship Education

Oxfam is an international confederation of 17 organizations networked together in more than 90 countries. Their mission is to be part of a global movement for change, to build a future free from the injustice of poverty (Oxfam, 2006). Oxfam's framework for global citizenship education is based on three key components: knowledge, skills and attitudes that students need to be globally minded. Each of these areas is further divided into five or six topics. While all areas are important, the key topic under investigation is under the category of attitude

development, namely the belief that people can make a difference. The theory of global citizenship will be discussed at length in Chapter 2.

Social Justice

In Figure 2, social justice is described as the theory that people should work toward equality, fairness, and justice for all people on the earth; however, “social justice does not have a single essential meaning—it is embedded within discourses that are historically constituted and that are sites of conflicting and divergent political endeavors” (Rizvi, 1998, p. 47). Bell (1997) defined the goal of social justice as “full and equal participation of all groups in a society that is mutually shaped to meet their needs” (p. 3). Murrell (2006) argued that social justice involves “a disposition toward recognizing and eradicating all forms of oppression and differential treatment extant in the practices and policies of institutions, as well as a fealty to participatory democracy as the means of this action” (p. 81).

In regards to the role of education to promote social justice, there is also little consensus. Hackman (2005) wrote that “social justice education encourages students to take an active role in their own education and supports teachers in creating empowering, democratic, and critical education environments” (p. 103). Westheimer and Kahne (2004) called for schools to develop justice-oriented citizens who look at social, political, and economic problems systemically and engage in collective strategies for change. Hytten and Bettez (2011) offered five broad strands or usages of social justice in the education literature. These were philosophical/conceptual, practical, ethnographic/narrative, theoretically specific, and democratically grounded. The first strand, philosophical or conceptual teaching of social justice, aimed to define the meaning of justice in abstract, philosophical and/or theoretical terms. This strand had the least implications for the Nobel Women curriculum.

The remaining four strands were useful in highlighting social justice as an underlying theory of this study. The second strand of work in social justice was that of the practical and experiential. It related criteria for what socially just practice looked like (Hytenn & Bettez, 2011). Practical social justice described the actions that individuals took, and the experiences they had, to make the world more equitable and just. The knowledge, skills and attitudes of the Oxfam (2006) framework outlined what is needed in education to encourage social justice in our students. In addition, the lives of Nobel Women served as models for socially just action.

The third strand in the social justice literature includes ethnographic and narrative works that offer portraits of injustice, reflections by educators committed to social justice, and narratives about personal experiences of lived injustice. The biographies and readers' theater scripts of each of the Nobel Women serve as powerful narratives of personal experience about lived injustice, injustice that has been transformed into a message for world peace.

The fourth strand of social justice involves theoretical positions that, according to Hytenn and Bettez (2011), are connected to specific leftist and/or radical movements within academia. Among others, these include multiculturalism, globalization, democratic education, progressivism, critical theory, post-structuralism, feminism, queer theory, anti-oppressive education, Whiteness theory, cultural studies, post-colonialism, critical race theory, Latino(a) crit, tribal crit, and eco-justice. The idea of globalization has already been introduced; multiculturalism and respect for diversity also are deeply intertwined in this study.

While this research study is grounded in several types of social justice in education strands, it is most closely embedded in the last area, that of democratic citizenship. Educators coming to social justice from this perspective situate their thinking about justice in connection to considering the fundamental purposes of education in a democratic society (Hytenn & Bettez,

2011). Among its primary purposes, education should help to promote the knowledge and skills needed for thoughtful citizenship. This is not an informal definition of cosmopolitanism, but also a key goal of social studies education. Beane and Apple (2007) argued that social justice is inherently a part of a democratic way of life. They maintained that democratic citizens value an open flow of ideas, regardless of their popularity and have faith in their capacity to work collectively to create a better world. Democratic citizens use critical reflection to analyze social problems and policies. They are concerned with the welfare of others and work to promote the common good. Democratic citizens fight for the rights and dignity of minorities and create institutions and value systems that support a democratic way of life. (p. 7) Writers in this strand of social justice literature are working toward a more idealized vision of democracy as a way of life that aims to disrupt oppression and to empower individuals and communities to create socially just institutions, policies, systems and structures (Hyttén & Bettez, 2011). Social Justice and its many strands frame the research in this study.

Cosmopolitanism

A theoretical framework that emerged from the field of political philosophy was that of Cosmopolitanism, originating with the ideas of the ancient Greek Diogenes of Sinope. In its contemporary form, cosmopolitanism is usually understood as a commitment to take the well-being of individuals, wherever they are located in the world, as central and it is also concerned with distributive justice across nation states and through transnational institutions (Unterhalter, 2008). Snauwaert (2009) offered a definition of cosmopolitanism as the ideological stance that all human ethnic groups belong to a single community based on a shared morality. He explained that cosmopolitans believe in the existence of ethical values and principles that are universally applicable to all human beings, regardless of culture, ethnicity, religion or nationality. Our

shared humanity carries with it a moral imperative to respect and care for the dignity of every human being, an imperative that takes precedence over local and national politics, as well as moral values and principles (Snauwart, 2009). Nussbaum (1996) suggested that “we should give our first allegiance to no mere form or government... but to the community made up of the humanity of all human beings” (p. 7).

Concentric circles of cosmopolitanism. One way to understand cosmopolitanism is through Heracles’ Circle Model of Identity which indicates that we should regard ourselves in concentric circles: the first one around the self, then immediate family, next extended family, local group, citizens, countrymen, and finally humanity at large. The concentric circle model of cosmopolitan relationships that was depicted by Evan (1997) is provided in Figure 3. Interestingly, this is the way that social studies are traditionally taught, from the self, outward. (Baskerville & Sesow, 1976). With cosmopolitanism, the task of world citizens is to draw closer together, so that all human beings are more like fellow city dwellers (Nussbaum, 1997) than competing strangers.

Nussbaum (1994, 1996, 1997, 2002) proposed a cosmopolitan civic education for students in American schools in which students were taught that “they are, above all, citizens of a world of humans” (Nussbaum, 2002, p. 6). She built upon Heracles’ metaphor of concentric circles to represent different kinds of attachment. The last circle, global humanity or the cosmos, was the most difficult for an individual to reach, but for Nussbaum, was an absolutely essential destination for the creation of an ethical being (Mitchell & Parker, 2008). Nussbaum, attentive to the complexities of cultural discussion, argued that it is through building a capacity to see the world through the eyes of others, that we could learn some of the dispositions associated with

global social justice (Nussbaum, 1997).

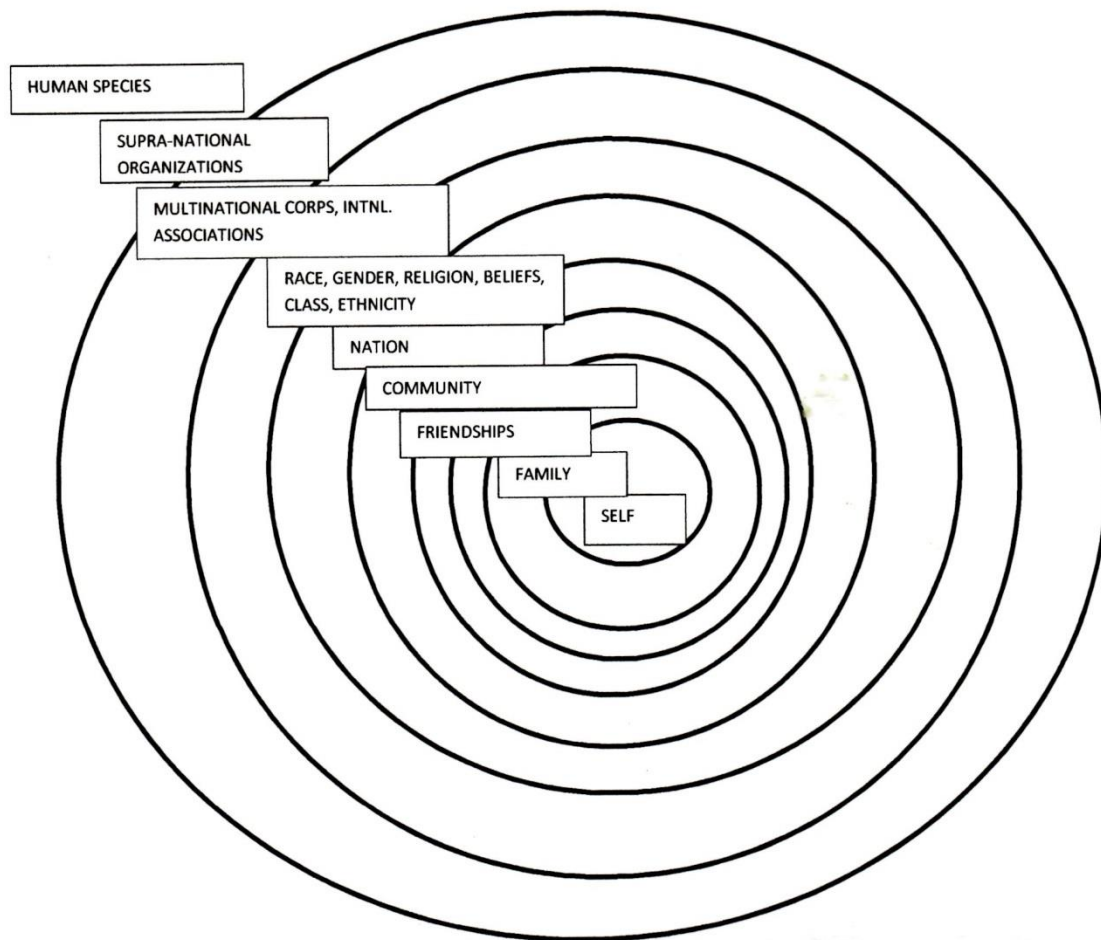


Figure 3. Cosmopolitan model of identification and loyalty (Based on Evan, 1997, p. 988)

Adapted from Identification with the human species by W. M. Evan, 1997, *Human Relations*, 50(3), p. 987.

Kohlberg and the levels of moral development. The argument for moral cosmopolitanism connects to the ideas of Lawrence Kohlberg. He outlined six levels of moral development, and believed that one should progress to the highest level possible. The sixth level promoted individual rights and stated that disputes should be settled through democratic processes. These are the same ideas as those expressed in the outer two circles of *Figure 3*. Kohlberg's conception of justice followed that of the philosophers Kant and Rawls, as well as great moral leaders such as Gandhi and Martin Luther King. According to these philosophers, the principles of justice require us to treat the claims of all parties in an impartial manner, respecting the basic dignity of all people as individuals. The principles of justice are therefore universal; they apply to all and require equal respect for all. Kohlberg stated that we could reach just decisions by looking at a situation through one another's eyes (Crain, 1985).

Ontological Assumptions

The ontological stance of the researcher is that of a post-positivist. Post-positivists believe that there is a reality independent of our own thinking; however, they recognize that observation is fallible and has error, and that all theory is revisable (Trochim, 2006). Post-positivism also recognizes that knowledge is “relative rather than absolute” but “it is possible, using empirical evidence to distinguish between more and less plausible claims” (Patton, 2002, p. 93). The post-positivist position is that researchers should try to find out the truth about reality, but that one never will because all measurement is fallible. This search is still worth doing, however, because the researcher hopes to get even more close to the truth.

Cosmopolitanism is embedded in the belief that there is an essential Truth. There is a common morality and ethics that bind all human beings. There is one Truth; however, human beings approach, cognize and express Truth in multiple, pluralistic, partial, and fallible ways

(Snauwaert, 2009). It was Gandhi's view that Truth included nonviolence; violence damages all forms of life, including one's self. As Gandhi wrote, "Ahimsa and Truth are so intertwined... Nonetheless, Ahimsa is the means; Truth the end" (Naess, 1974, p. 52). In a similar ontological argument, Fromm (1947) made the point that human Truth was not just socially constructed. "If man were infinitively malleable, man would be only the puppet of social arrangements and not an agent... Man is not a blank sheet of paper on which culture can write its text" (p. 21-23). What Gandhi and Fromm suggested is that it is dangerous to assume that human nature is a complete social construction. Much of the world has agreed that there is a common human Truth in terms of morality, and it is codified by the United Nations in *The Universal Declaration of Human Rights*. The post-positivist ontology will underscore the substantive and methodological frameworks of this study.

Epistemology

Epistemology denotes the beliefs of researchers concerning their philosophy of knowledge or how one comes to know about the world (Hatch 2002). Post-positivists believe that the researcher should maintain an objective position. Researchers are responsible for putting aside their biases and beliefs and seeing the world as it really is. Researchers see themselves as data collection instruments (Hatch, 2002); however, they reject the idea that any individual can see the world perfectly as it is. All humans are biased, and the best hope for achieving objectivity is to triangulate across multiple fallible perspectives (Trochim, 2006). The design of *Nobel Women* reflects the post-positivist epistemology. Interviews, observations, and reflections fall in the arena of qualitative method. As the principle investigator, I will be deeply involved in the present research, acknowledging my bias as part of the process to be investigated. Specific features of the dissertation design are closely related to post-positivism. They include the

selection of a case study design, use of basic statistics with the pre and post survey, and the triangulation of data across multiple sources.

Limitations

There were several limitations to the study that could not be controlled for by the researcher. I have attempted to minimize these limitations, but there are factors that may affect the outcome of the research. The researcher's background of living and working overseas for nearly 20 years cannot help but undermine the complete objectivity about the study. The background that each participant brought to the study is another limitation, in that no population could ever exactly replicate their varied experiences, perceptions and values. The workshop attendance of participants was another limiting factor. One third of the group chose not to attend the second workshop, which almost certainly impacted the analysis of the data. In addition, one participant who attended both workshops elected not to be interviewed. The class composition was outside of my control. Additionally, I was unable to balance gender, select teaching background of the participants, their experience, or subject content specializations.

Another limitation was concerned with the nature of the researcher being a guest speaker. I was obliged to stay within the bounds of the established course syllabus, which impacted the decisions I made concerning workshop activities. Time was limited to 6 hours, in a small seminar room. Again, this affected the workshop design. In addition, the cultural mores and societal role of women from various backgrounds and countries were not elaborated upon in this research. Because of these limitations, application of the results of the present study to global educators elsewhere should be made with caution.

Delimitations

There were certain decisions made by the researcher that may have affected the results of the study. First, I chose to field test the Nobel Women Curriculum in a class of TPTE 526: Drama and Storytelling in the Classroom. The fact that the participants were all enrolled in a drama and storytelling course indicates that they may have been biased towards drama pedagogy. In addition, the course is on the graduate-level, which may have increased the maturity and experience level of the participants. Another delimitation that must be considered is that I was the sole author of The Nobel Women Curriculum. The decisions regarding selection of the Nobel Women, writing of the biographical sketches and readers' theater scripts were my own. This must be taken into account in any interpretation of the results.

One of the greatest delimitations of the present study is the fact I designed the Nobel Women Workshop myself. This entailed a series of decisions that had great impact on the study. I created every activity. I wrote every worksheet. In addition, I conducted the workshop and took the role of "observer as participant" (Merriam, 2009, p. 124). It is not uncommon in qualitative research for the researcher to be the primary data collection instrument; however, the hazard is that I could lose objectivity and clarity. I attempted to identify those affects and account for them, however, in interpreting the data (Merriam, 2009). This is discussed further in Chapter 4.

Assumptions

Researchers cannot fail to approach their work with biases and assumptions. While these cannot always be eliminated, I worked to recognize these underlying beliefs as one way to control their influence. I assumed that teacher training programs should prepare teachers to address global citizenship education in the classroom. Furthermore, I held the assumption that

with greater understanding, more teachers would be committed to global education. I assumed that if teachers cared about global education, and had control over their curriculum, they would need effective materials. When provided with curriculum based on the lives of Nobel Women, and grounded in drama pedagogy, teachers would have one avenue to encourage the Oxfam global citizenship characteristics of knowledge, skills and attitudes in their students. As a result, students would be more likely to flourish in the modern world. In short, I held the following assumptions:

1. Global citizenship is an important outcome/goal for American students; individuals can and should make a difference for the betterment of the Earth.
2. Schools, and in particular the social studies classroom, are appropriate venues for GCE.
3. Incorporating global perspectives into teacher programs will ultimately translate into global perspectives in K-12 students.

Definition of Terms

Cosmopolitan/ism: Cosmopolitanism is the ideological stance that all human ethnic groups belong to a single community based on a shared morality.

Drama Pedagogy: Drama and storytelling practices are used to engage students in active, participatory methodological strategies. Activities based on drama pedagogy in the Nobel Women Workshop include sharing a personal narrative, improvising a Nobel Phone Call, and participating in a readers' theater production.

Extension Activities: These are the discussion/reflection questions, topics for further research, and classroom activities that follow each Nobel Women Curriculum unit.

Global Citizenship Education (GCE): These are the educational practices to help students acquire the knowledge, attitudes and skills needed to function in their own nation-states as well as in a diverse world society that is experiencing rapid globalization (Banks, 2004).

Global Education (GE): The goals of GE are to help students understand the interdependence among nations in the world today, to clarify attitudes toward other nations, and to develop reflective identifications with the world community. (Banks, 2004, p. 302).

Global pedagogy: Global pedagogy is the practice of teaching and learning globally oriented content in ways that support the goals of global education (Merryfield, 1997).

Globalization: Globalization is the integration of technological, informational, economic, social, cultural, and political forces that are operating and weaving the global market place.

Nobel Women: This refers to the group of 15 women who have won the Nobel Peace Prize.

Nobel Women Curriculum: This is the NWRT curriculum that was composed of four units based on the lives of Alva Myrdal, Wangari Maathai, Rigoberta Menchu, and Shirin Ebadi. Each unit contains a brief biography, readers' theater script, and extension activities.

Nobel Women Workshop: This is the two-part, teacher training workshop that the researcher gave to the drama and storytelling class participants.

Readers' Theater: Readers' theater is a type of drama pedagogy where a performance is acted out with a minimum of memorization, staging, costumes or props.

World-mindedness: This is an individual's ability to see outside their local community to envision the interconnected nature of people on a global level.

Organization of the Study

The organization of the study is as follows:

Chapter 1 contains the overview of the research project for *Nobel Women: Readers' Theater for Global Citizenship*. It introduces the topic of global education and citizenship education in the social studies classroom. Teacher Training is introduced, as well as characteristics of pedagogy and curriculum used to teach GCE. The purpose of the study is established in four research questions relating to the efficacy of utilizing readers' theater about Nobel Women in the globally-minded classroom. There is a need for this type of study, as there is a lack of research concerning drama pedagogy as a means to teach GCE. Delimitations, limitations and assumptions are identified that affect the interpretation of the results. Key terms are defined to add clarity to the research.

Chapter 2 outlines the related literature in the field of global education and citizenship. These topics are explored in depth, with emphasis on the Oxfam (2006) framework of Global Citizenship Education. Next, the research on teacher training and teacher characteristics in GE are described. The research on pedagogy in global education is discussed, both general practices and specific curricular tools. The potential for drama pedagogy, especially readers' theater, for global citizenship education is explored.

Chapter 3 describes the Nobel Women Curriculum. First, the lives of the Nobel Women were researched and their similarities and differences described. Next, four of the women were selected for development of a readers' theater script and related educational activities. These four units are directly related to the 16 Oxfam components of knowledge, skills and attitudes in GCE.

Chapter 4 contains the methods and procedures of the research study. It opens with an overview of the study and rationale for the qualitative case study design. The participants were described in detail. The IRB approval was discussed. Next, the Nobel Women Workshop was described. The research protocol was provided, with the subtopics of data collection, data analysis, verification, and ethical consideration.

Chapter 5 reports a thorough discussion of the results organized by each research question, while Chapter 6 contains conclusions, implications for educators, and recommendations for future research. References and appendices complete the manuscript.

CHAPTER TWO

REVIEW OF THE LITERATURE

Introduction

The purpose of this study was to describe teachers' responses to selected global education strategies. The four research questions were:

1. What did teachers know and value about GCE before and after the Nobel Women Readers' Theater workshop training?
2. How did teachers respond to Readers' Theater as an effective pedagogy for GCE?
3. What relationship did teachers see between the Nobel Women Curriculum and GCE?
4. Which of the specific strategies identified in the literature and incorporated in the GCE workshop were viewed as the most successful by teachers?

This chapter reviews the previous research on the above topics. First, the perceived need for global education, in response to conditions and challenges of the modern world, is discussed. Second, the gap between this perceived need and actual classroom instruction is analyzed, concentrating on the challenges of incorporating global education in the schools. Third, the literature concerning the global education (GE) movement is reviewed, with a focus on the development in theory from Hanvey (1976) to Hicks (2003). Fourth, GCE is defined, and five different descriptions of the characteristics of a global citizen are compared. Fifth, the research regarding teacher training in GCE is reviewed, including the literature regarding the characteristics of world-minded teachers, and effective components of teacher training programs. These components are then related to the design of the Nobel Women Workshop. Sixth, the research on pedagogical approaches to GCE is outlined in three strands: the definition and goals of global pedagogy, successful instructional methods, and suggested curricular topics. Drama in

general is discussed as a possible pedagogy for GCE, and readers' theater is described as a particular instructional method. Finally, women who have won the Nobel Peace Prize, or *Nobel Women*, are presented as a potential curriculum topic to be explored further in Chapter 3. Figure 4 outlines the topics in the review of literature.

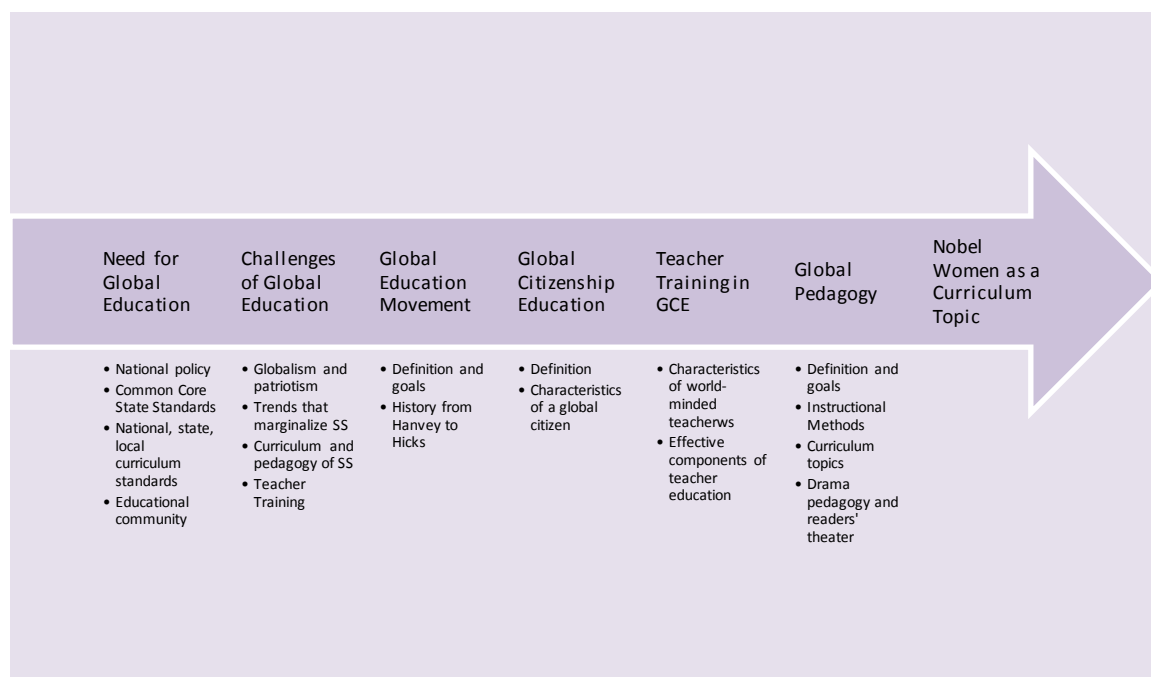


Figure 4. Outline of topics in Chapter 2.

Need for Global Education

There was a time in United States history when it was possible, desirable even, to remain removed from the cares and concerns of the world. Isolationism was the political position of choice, for example, at the outbreak of World War II. However, it is no longer possible to maintain a position of disinterest in international affairs. Globalization, increasing cultural and social diversity, erosion of traditional nation-state related models of citizenship, creation of

supra-national governing bodies, codification of international human rights, proliferation of transnational non-governmental organizations, and the rise of such phenomena as global ethics, global consciousness, and global law are the realities of the modern world (Banks, 2004; Dower, 2003; Gaudelli, 2009; Stromquist, 2009).

While some of these factors can be considered positive, there are many challenges to address in an interconnected planet. In 1999, Parker, Ninomiya, and Cogan gathered a panel of 182 international scholars to identify global trends over the next 25 years. They reached consensus on seven trends that they identified as increasingly significant challenges for the world.

- The economic gap among countries and between people within countries will widen significantly.
- Information technologies will dramatically reduce the privacy of individuals.
- The inequalities between those who have access to information technologies and those who do not will increase dramatically.
- Conflict of interest between developing and developed nations will increase due to environmental deterioration.
- The cost of obtaining adequate water will rise dramatically due to population growth and environmental deterioration.
- Deforestation will dramatically affect diversity of life, air, soil and water quality.
- In developing countries, population growth will result in a dramatic increase in the percentage of people, especially children, living in poverty (p. 124)

These trends require special competencies in global citizens in order to deal with undesirable outcomes, and encourage more desirable ones. “Whatever people may think about world citizenship, what is inescapable is the effect of increased cultural diversity locally and globally, increased interconnectedness, increased interdependence, and the challenges these provide for future generations” (Gibson, et al., 2008, p. 14). It is critical that people develop the knowledge, skills and attitudes that will allow them to contribute to society as citizens of the world. The next section describes the perceived need for global education by national policy makers, educators, and the public at large, as well as how GE is embedded in national, state and local curriculum standards.

Global Education and National Policy

Major policy making groups in the United States have identified global education as one of the most important movements in American education (American Association of Colleges for Teacher Education, 1994; Merryfield, 1995; National Council for the Accreditation of Teachers, 2004; National Council for the Social Studies (NCSS), 2001). The National Governors Association has affirmed the need for strengthened global and international connections so that the United States can better meet the economic, political, and social challenges found in an increasingly globalized world (Merryfield, 1995). According to the NCSS position paper on Preparing Citizens for a Global Community, Global education is imperative for students to develop the skills, knowledge and attitudes needed for responsible participation in a democratic society and in the modern global community (NCSS, 2001).

In alignment with NCSS, the National Council for the Accreditation of Teacher Education (NCATE) 2004 guidelines addressed teacher preparation: “Teacher candidates in

social studies should possess the knowledge, capabilities, and dispositions to organize and provide instruction at the appropriate school level for the study of Global Connections and Interdependence” (p. 36). The American Association of Colleges for Teacher Education (AACTE) also called for necessary changes in teaching, such as more attention to diverse and universal human values, global issues, global systems, global history and involvement of the world’s major actors (AACTE, 1994).

Global Education and the National Council for the Social Studies

The National Council for the Social Studies published two position papers that are directly related to this study, *Creating Effective Citizens* (2001) and *Preparing Citizens for a Global Community* (2001). They were discussed in Chapter 1. The National Council for the Social Studies also embraced global education within its 10 themes, especially the ninth theme for global education and the tenth theme concerning citizenship. The ninth theme of *Global Connections* states that social studies programs should include experiences that provide for the study of global connections and interdependence:

Global connections of many types (social, political, economic, cultural, and environmental) have increased at the personal, local, national, and international levels. New global connections have created both opportunities and challenges. The resulting global interdependence requires an understanding of the increasingly complex connections among individuals, groups, institutions, nations, and world communities in order to identify the issues arising from global connections, and to support informed and ethical decision-making. (NCSS, 2010, p. 117)

The tenth theme, although not directly related to an international approach to education, addresses the related concept of citizenship and the theme *Civic Ideals and Practices* suggests

that social studies programs should include experiences that provide for the study of the ideals, principles, and practices of citizenship in a democratic republic (NCSS, 2010). It is clear that the leading national organization that guides the teaching of the social studies in the United States embraces global education.

Global Education and the Common Core State Standards

Many of the aims of global education are embedded in the Common Core State Standards that have been accepted by 45 states (The Common Core State Standards Initiative, 2012).

Miller (2012) connects the Common Core State Standards (CCSS) with each of the four primary capabilities of globally competent students, as defined by Asia Society Partnership for Global Learning and the Council of Chief State School Officers (CCSSO). The four capabilities are that students investigate the world, recognize perspectives, communicate ideas, and take action. The CCSS are related to investigating the world with the focus on building research skills, constructing arguments, and developing higher order thinking skills. The global capability of recognizing perspectives is related to the CCSS for English which states:

Students appreciate that the twenty-first-century classroom and workplace are settings in which people from often widely divergent cultures and who represent diverse experiences and perspectives must learn and work together. Students actively seek to understand other perspectives and cultures through reading and listening, and they are able to communicate effectively with people of varied backgrounds. (Common Core State Standards Initiative, 2012, para. 8)

The Common Core Standards have several statements that call for students to develop effective communication skills, the third global capability. The communication standards are found in writing, in the creation of media, and in speaking and listening (Miller, 2012). For example, one

standard for Speaking and Listening requires students to develop a range of broadly useful oral communication and interpersonal skills.

Students must learn to work together, express and listen carefully to ideas, integrate information from oral, visual, quantitative, and media sources, evaluate what they hear, use media and visual displays strategically to help achieve communicative purposes, and adapt speech to context and task. (Common Core State Standards Initiative, 2012, para. 8)

The CCSS for math also encourage the communication of ideas. For example, the standards require students to construct viable arguments and communicate them to others (CCSS, 2012).

The last capability for global competence asks students to take action. Miller (2012) argues that the by developing the foundational skills embedded in the standards, students will have the capacity to take action to improve conditions in their local community, their state, the country, and the world.

Global Education in State and County Standards

Aspects of global education are also found in state and county social studies standards. For instance, the Knox County, Tennessee curriculum standards for social studies contain several areas that directly relate to the precepts of global education. A primary example is the Knox County standard for addressing globalization in economics:

Globalization of the economy, the explosion of population growth, technological changes and international competition compel students to understand both personally and globally production, distribution, and consumption of goods and services. Students will examine and analyze economic concepts such as basic needs versus wants, using versus saving

money, and policy making versus decision making. (Knox County Social Studies Standards, Economics, 2012, p. 2)

Global Education is also implicit in standard 1.0 on cultural studies: “Culture encompasses similarities and differences among people including their beliefs, knowledge, changes, values, and traditions. Students will explore these elements of society to develop an appreciation and respect for the variety of human cultures” (Knox County Social Studies Standards, 2012, p. 3).

Government and Civics standard 4.0 is also quite relevant to global citizenship education:

“Governance establishes structures of power and authority in order to provide order and stability. Civic efficacy requires understanding rights and responsibilities, ethical behavior, and the role of citizens within their community, nation, and world” (Knox County Social Studies Standards, 2012, p. 5). While each grade level addresses these three standards in different ways with different content objectives, the essential spirit of global education and citizenship is embedded within the Knox County, TN standards.

Global Education and the School Community

Global education is viewed as important at the school community level, as well. Nancy Gallavan (2008) found, in a survey of pre-service social studies teachers, that 97% wanted to teach their P-12 students to be world citizens, and 97% also believed that teacher education programs should include preparation to teach students to be world citizens. In a survey of pre-service teachers, Holden, Clough, Hicks, and Martin (2003) found that 92% of the respondents either strongly agreed or tended to agree that “trainee teachers need to know more about global issues, and 97% agreed that schools “should educate pupils on issues affecting the world” (p. 5).

The importance of global education is not limited to policy makers and educators. For instance, key findings in a report issued by *Partnership for 21st Century Skills* (2007) indicated that Americans are deeply concerned that the United States was not preparing young people to compete in the global economy. The report stated that in a 2007 national survey of 800 registered voters, 42 % ranked global awareness as a 9 or 10 in importance on a scale of 0 to 10. It also appears that students themselves want to know. In a study of 4245 middle and secondary students, 81% believed that it was important to learn about global issues at school and that young people needed to understand global matters in order to make choices about how they want to lead their lives (MORI, 1998, p. 3).

The Gap Between the Perceived Need and Classroom Instruction

There is a discrepancy between the widely stated need to prepare our young people with the skills they need to be successful in the global society and the instruction that is delivered in classrooms. Several decades ago, Becker (1982) called attention to the gap between the various global education goal statements, the rhetoric of educational leaders, the states and local education leaders, the expectations of society and the practice of education. He stated that the classroom experience was not matching the perceived needs of society. More recently, Heyl and McCarthy (2003) warned that while the United States had a uniquely dominant global role, its citizens stayed dangerously ignorant of global dynamics. In fact, the 2006 Roper Survey on Global Geographic Literacy report stated that not only were the most recent graduates of our educational system unprepared for an increasingly global future, but also that far too many lacked even the most basic skills for navigating the international economy or understanding the relationships among people and places that provide critical context for world events (Roper Survey, 2006, p. 3). As Boston (1997) asserted, “In spite of years of consistent messages about

the importance of a global education at the policy level, most schools still fall short of providing a global education for their students” (p. 169).

Challenges to the Global Education Movement

A number of challenges face the implementation of global education in classroom practice. (Lal, 2004; Loewen, 1996; Myers, 2006; Rapoport, 2010; Stromquist, 2009; Zhao, 2010). These challenges include the perceived conflict between GE and nationalism/patriotism; the current trend in curriculum and pedagogy of social studies; the marginalization of the social studies; and the lack of teacher training in global education.

Challenges with Globalization and Nationalism

Globalization is a tremendous force in today’s world, yet it has both advantages and disadvantages. For many countries outside the United States, globalization has become synonymous with poverty, injustice, and cultural degradation, and it has become equivalent with Americanization (Lal, 2004; Stromquist, 2009). The United States and globalization are often blamed for the problems of the world. Ironically, many in America perceive globalization as going against core American values, and there is the fear the globalization “is causing us to lose our national identity and the ‘American way of life’” (Myers, 2006, p. 371). Davies (2006) views globalization as both a threat and an opportunity, in terms of the impact on trade, technology, media, social organization, and cultures.

Teaching global citizenship can also be seen as being unpatriotic, especially when a critical discussion of government policy takes place (Loewen, 1996; Myers, 2006). There is a perception that if one becomes a global citizen, the ties to the nation might be weakened. However, Martha Nussbaum (1994) proposed that patriotism need not dissociate citizens of one

country from the rest of humanity. Instead, citizens of all countries should show allegiance to the well-being of the community of human beings living outside national borders. James Banks, a leader in global and multicultural education, agreed with Nussbaum. He stated:

Blind nationalism, however, will prevent students from developing reflective and positive global identifications... They also must develop a deep understanding of the need to take action as citizens of the global community to help solve the world's difficult global problems. (Banks, 2011, p. 300)

Banks further suggested that to be a world citizen was the highest stage of cultural identity. He labeled this highest stage *globalism and global competency*. At this level, individuals have reflective and clarified national and global identifications:

They have the knowledge, skills and attitudes needed to function effectively within their own cultural communities, within other cultures within their nation-state, in the civic culture of their nation, and in the global community. Individuals within Stage 6 exemplify cosmopolitanism and have a commitment to all human beings in the world community. (Banks, 2011, p. 304)

Therefore, according to Nussbaum and Banks, global education is not in conflict with national patriotism. Rather, strong, positive and clarified cultural identifications and attachments are viewed as being a prerequisite to cosmopolitan beliefs, attitudes and behaviors.

Challenges with Curriculum and Pedagogy

Current trends in American education are not conducive to incorporating GE in the classroom. Basic literacy and math are of primary importance today and democratic citizenship

education has taken the back burner (Banks, 2011). For example, the Common Core Standards are based on English and Math alone, and the rest of the disciplines are ancillary (Common Core State Standards, 2012). Along with such topics as history, economics, and geography, what it means to be a citizen in a democracy is not being adequately addressed. Commitment to social justice and the cultivation of democratic citizenship “is increasingly seen as superfluous, complicating, and even threatening by some policy makers and pressure groups who increasingly see any curriculum not tied to basic literacy or numeracy as disposable and inappropriate” (Michelli & Keiser, 2005, p. xix). James Banks (2004) eloquently described his concern about this trend:

I am very concerned about a conception of literacy that defines it only as basic skills and ignores citizenship participation in national and global contexts.... Basic skills are necessary but not sufficient in our diverse and troubled world... The world’s greatest problems do not result from people being unable to read and write. They result from people in the world – from different cultures, races, religions and nations—being unable to get along and work together to solve the world’s intractable problems such as global warming, the HIV/AIDS epidemic, poverty, racism, sexism, and war. (p. 297)

Global education, while appropriate for multiple content disciplines (Miller, 2012), is most commonly found in the social studies (Merryfield, 1991). However, the social studies are being marginalized in terms of its importance of instruction, especially in the primary grades (Heafner & Fitchett, 2012; VanFossen & McGrew, 2008). In one nation-wide research study, Heafner and Fitchett found that from 1993-2008, social studies teaching in grades 3-5 decreased by approximately 56 minutes a week. These researchers concluded that curriculum standardization, accountability, and high-stakes testing have had an adverse effect on social

studies time allotments in comparison to tested subjects (Heafner & Fitchett, 2012). VanFossen and McGrew, in a statewide study in Indiana in 2008, also found that K-5 social studies education had less coverage than it had 4 years prior, and that social studies in the Indiana K-5 curriculum was a discipline at risk. With social studies receiving less time in the classroom, global education may not receive the attention that it requires.

Even when given coverage in the elementary classroom, the traditional social studies curriculum of expanding communities is often at odds with global education. (Halvorsen, 2009; Stallones, 2004). The expanding communities design, seen in Figure 5, can be conceptualized as concentric circles with the child in the center. Each successive ring symbolizes the child's growing relationship with first the family, then local community, state, nation, other countries, and finally the world.



Figure 5. Expanding communities curriculum model.

Social studies students slowly expand their understanding of their world as they develop, with the study of the United States at approximately the fifth grade level. According to this model, students would not learn about global communities until middle school. I would argue that, like the markedly similar model for cosmopolitanism, the exterior rings of the circle need to be contracted, drawn in towards the center in concept, so that students are prepared to be global citizens from an earlier age.

Current pedagogical approaches in social studies classes may also inhibit the teaching of complex global issues. Recently, there has been a focus on fact acquisition as measured on standardized tests, rather than higher order thinking and problem solving that are emphasized in global education (English, 1987). Griffiths' (1998) longitudinal study of 700 teachers over 5 years found that the predominant teaching style was a didactic, lecture style presentation of factual information. In contrast, there is some agreement that experiential learning, critical thinking, and active, participatory techniques are the most successful in GCE. In addition to methodological issues, there is also a lack of agreement on a cohesive curriculum and/or pedagogical practices with teaching global education that makes effective global instruction challenging (Hicks, 2003; Kirkwood, 2001; Rapoport, 2012).

Challenges with Teacher Training

Perhaps the most critical challenge to global education is that of teacher education (Heyl & McCarthy, 2003; Rapoport, 2012; Tucker & Cistone, 1991). Teachers must first be aware of global issues before they can teach about them, but research suggests that this knowledge is not widely part of teachers' training. Smith (2002) argued that teachers lack sufficient subject matter content knowledge in global education. Davies (2006) concurred, and stated that in order to teach global citizenship, one needs not only knowledge of contemporary events, crisis,

economics, and cultural patterns, but also to have the confidence to tackle issues which could be problematic in a diverse, multicultural classroom. Robbins, Francis and Elliot (2003) found that while 75% of trainee teachers agreed that global citizenship should have a high priority in the secondary school curriculum, only 35% felt confident to contribute to the teaching of global citizenship (Robbins, Francis, & Elliot, 2003, p. 97).

Even when teachers have the necessary background, they are often reluctant to address the more complex global issues. Davies, Gregory and Riley (1999) found that teachers were comfortable promoting trash pickup, but “did not address difficult issues like racism, sexism, international issues and human rights, issues that are crucial in preparing young people to be world citizens” (Davies et al., 1999, p. 55-56). In the first major evaluation of world studies in England, conducted among over 200 teachers, Steiner (1992) also found that teachers were quite selective regarding the aspects of the world studies curriculum which they included in their classroom practice. They were comfortable teaching about the environment or other cultures, but tended to ignore more complex global issues concerning social justice. “Global issues, such as those to do with the injustice inherent in the current systems of the global economy, or highlighting the cultural achievements and self-sufficiency of Southern (hemisphere) societies receive far less attention” (Steiner, 1992, p. 9). Challenges such as achieving sustainable forms of human-environment interaction, finding fair and sustainable forms of global trade, dealing with health epidemics, eliminating global poverty, or creating the conditions for lasting peace are complex. Preparing students to deal with such complexity and controversy and educating them to lead on behalf of meaningful global purposes is at the heart of global education (Reimers, 2008).

Global Education

Global education and global citizenship education are movements that have emerged to help prepare our students to be successful in this complex world. As Reimers (2008) stated,

Globalization has already affected our economic, social, and cultural life significantly.

The impact of globalization is only going to deepen. For our children to live successfully and peacefully in this globalized world, we need to help them develop the appropriate skills, knowledge, attitudes and perspectives. (Reimers, 2008, p. 25)

In their position statement on global education, the National Council for the Social Studies agreed that it was important to develop in youth the knowledge, skills, and attitudes needed to live effectively in a world possessing limited natural resources and characterized by ethnic diversity, cultural pluralism, and increasing interdependence (National Council for the Social Studies, 2005). The major goals of global education in the United States today needs to focus on understanding the complexities of today's world, the increasing interconnectedness of diverse peoples, and the search of social justice and human rights (Merryfield, 2011). The aim of global education, according to Osler and Vincent (2002) is "to build a global culture of peace through the promotion of values, attitudes and behavior which enable the realization of democracy, development and human rights" (p. 2).

There are many definitions of global education, including the one described by Osler and Vincent (2002):

Global education encompasses the strategies, policies, and plans that prepare young people and adults for living together in an interdependent world. It is based on the principles of cooperation, non-violence, respect for human rights and cultural diversity,

democracy and tolerance. It is characterized by pedagogical approaches based on human rights and a concern for social justice which encourage critical thinking and responsible participation. Learners are encouraged to make links between local, regional, and world-wide issues and to address inequality. (p. 2)

Farouk (2004) described global education as a curriculum reform movement designed to expand individual perception and understanding of the world by developing sensitivity to the multicultural and transnational nature of the human condition. The global education movement has evolved over the last four decades, and is still undergoing a process of forming a consistent definition, goals, aims, and precepts. The definitions of GE proposed by Hanvey (1976), Kniep (1986), Case (1993) Kirkwood (2001) and Hicks (2003) are explained in the next section.

History of the GE Movement

The global education movement began in the 1970s, and has been refined by such researchers as Hanvey, Kniep, Case, Kirkwood, and Hicks. The first articulation of the term global education was offered in the 1970s by Hanvey (1976). He set out five elements of global education. The first was perspective consciousness in which individuals hold views, often unconsciously, according to their own framework. The second element concerned knowledge of world conditions, including economic patterns, population growth and movement, natural resources and use, science and technology, political movements, law, health, security and peace. Cross-cultural awareness of the world's diverse value systems and social frameworks was the third element. Fourth, was an understanding of global systems dynamics, including economic, political, ecological, and social systems. Lastly, was the knowledge of choices or alternatives to current management patterns, including foreign aid, consumption patterns, and security systems

(Hanvey, 1975). Table 1 shows the five elements described by Hanvey, and also depicts the development of these ideas through the work of Kniep (1986), Case (1993), Kirkwood (2001) and Hicks (2003).

Table 1
Development of Theory in Global Education

Hanvey (1976)	Kniep (1986)	Case (1993)	Kirkwood (2001)	Hicks (2003)
Perspective Consciousness		Perceptual	Multiple Perspectives <small>A combination of Case's perceptual attributes</small>	
Knowledge of World Conditions	Global Issues and Problems	Substantive: Present World-wide Concerns and Conditions	Knowledge of Global Issues	Issues Dimension
Cross-Cultural Awareness	Study of Human Universal Values	Substantive: Knowledge of Cultural Values and Practices	Comprehension and Appreciation for Cultures	
Understanding of the dynamics of global systems	Global Systems	Substantive: Global Interconnections	The World as Inter-related Systems	
Knowledge of the alternatives to world management patterns		Substantive: Past Patterns of events Substantive: Alternative Directions		
	Global History	Substantive: Historic Origins		
		Future:		Temporal: <small>Past, present and future</small>
				Spatial Dimension
				Process Dimension

Kniep (1986), 10 years after Hanvey, redefined Global Education. He enumerated four distinguishing features: the study of human universal values; global systems; global issues and problems emphasizing persistent, transnational and interconnected problems of security systems,

the environment, and human rights; and global history in which the sources of both universal and particularist human values and experience would be engaged (Kniep, 1986; Tucker & Cistone, 1991). The first three of these elements was aligned with the work of Hanvey (1976), as illustrated in Table 1. It was this last feature, that of global history, that was an extension to the knowledge base concerning global education.

Case (1993) also described historic origins as one element of substantive global education. In fact, the Case model made an important contribution to the conceptual literature by identifying two interrelated dimensions of global perspective: the substantive and the perceptual. He defined the substantive elements as knowledge of cultural values and practices, global interconnections, present worldwide concerns and conditions, historic origins and past patterns of worldwide events, and the alternative and future directions. In contrast, Case's perceptual dimension included five cognitive and affective attributes: open-mindedness, anticipation of complexity, resistance to stereotyping, inclination to empathize, and non-chauvinism. While similar to Hanvey's concept of perspective consciousness, Case's perceptual attributes moved from the idea that individuals hold views to the idea that certain views and attitudes should be developed in global education. In addition, Case added the temporal element that global education needed to address the future, as well as past and present.

Kirkwood (2001) also tried to bring clarity to the definition of what constitutes global education. After a review of the relevant research, she concluded that scholars agreed on the following essential elements in defining global education: multiple perspectives, comprehension and appreciation of cultures, knowledge of global issues, and the world as interrelated systems. Her idea of multiple perspectives was a combination of some of Case's perceptual traits, in that

open-mindedness, resistance to stereotyping, complexity, empathy, and non-chauvinism can all be integrated into the idea of valuing multiple perspectives.

In 2003, Hicks reviewed the development of global education theory and practice over the last 30 years in the U.S., Canada, and United Kingdom. He identified four core elements that all global education programs should address. The first core element was that of issues dimension, including issues such as inequality/equality, injustice/justice, conflict/peace, environmental damage/care, alienation/participation. The issues dimension aligned with the knowledge of world conditions of Hanvey, global issues and problems of Kniep, world-wide concerns and conditions of Case, and knowledge of global issues of Kirkwood.

It was in his temporal, spatial, and process dimensions that Hicks' work was groundbreaking. The second element in his framework was a spatial dimension, referring to exploring local-global connections that exist in relation to these issues, including dependency and interdependency. Hicks' third element of global education described a temporal dimension, exploring the interconnections that exist between past, present and future. Lastly, Hicks described a process dimension, an experiential and participatory pedagogy that leads to politically aware local-global citizenship. This last dimension is especially important to the present study, as it attempts to evaluate one type of pedagogy that may be appropriate for global education, that of drama pedagogy.

Global Citizenship Education

The Need for GCE

Not only is there a need for global education in general, but the specific area of global citizenship is also critically important. Zhao (2010) explained that, as citizens of the globe,

students need to be aware of the global nature of societal issues, to care about people in distant places, to understand the nature of economic integration, to appreciate the interconnectedness and interdependence of peoples, to respect and protect cultural diversity, to fight for social justice for all, and to protect planet earth. Global Citizenship is needed to address some of the potentially negative aspects of globalization, like increased culture clashes and conflicts, destruction of local cultures, increased hostility, new pockets of poverty, and the ruination of the environment. He stated, “To ensure a better society for all, in fact, to ensure the very survival and continuity of human civilization, requires us to prepare our students to become global citizens” (Zhao, 2010, p. 426).

The Definition of GCE

The meaning of *citizenship* used to be interpreted as an individual relationship with a nation state, when loyalty to the state and building a common identity were at the core of citizenship education (Lawson & Scot, 2002). To be a citizen implied that a person had a number of responsibilities to the state and to other members of the community, and at the same time enjoyed rights that the state awarded as compensation for fulfilling these responsibilities. These days, an individual’s loyalty, commitment and belonging is no longer limited to a nation, but also comes from a sense of belonging to a more expanded community, to the world (McIntosh, 2005).

Global citizenship is broader than the traditional vision of national citizenship. Instead, it can be defined as certain knowledge, skills and attitudes that equip a person to function as a citizen in the globalized world (Carlsson-Paige & Langtieri, 2005; Fisher & Hicks, 1985; Osler & Vincent, 2002; Oxfam, 2006; Selby & Pike, 2000). Rapoport (2010) defined GCE this way:

As citizenship increasingly comes to be understood as shared rights, both human and civil, that all individuals should enjoy; as shared responsibilities of all human beings for survival of the planet, a clean environment, and a sustainable future; and as a collection of ethical principles and values that all humans embrace regardless of their cultural, ethnic, or religious backgrounds, the idea of citizenship that is shared and acknowledged by all humans is gaining strength. (p. 81)

Nodding (2005) suggested that global citizens should have deep concern about economic justice which includes a commitment to the elimination of poverty, protecting the earth, social and cultural diversity, and world peace. At the heart of global citizenship is the perspective that regardless of our physical location at the moment, we are part of the globe—affecting and being affected by what happens on and to the globe. This means being a citizen of multiple communities: local, national, and global.

The Characteristics of a Global Citizen

Since the goal of GCE is to prepare students to be global citizens, it is important to clearly and carefully define what that means. Oxfam (2006) defined a global citizen as someone who is aware of the wider world; respects and values diversity; understands how the world works economically, politically, socially, culturally, technologically, and environmentally; is outraged by social injustice; participates in and contributes to the community at range from local to global; takes responsibility for their actions; and is willing to act to make the world a more equitable and sustainable place (Oxfam, 2006).

Many other researchers have offered definitions and characteristics of a global citizen (Avery, 2004; Jongewaard, 2000; McIntosh, 2005; Mundy, Manion, Masemann, & Haggerty,

2007; Noddings, 2005; Parker, et al, 1999). In order to compare the competencies (Parker, et al., 1999), common orientations (Mundy, 2007), attributes (Avery, 2004), and components (Oxfam, 2006) of global citizenship, the work of these four researchers was analyzed by the principle investigator. Oxfam and Avery had already classified GCE in terms of knowledge, skills, attitudes, and behaviors. The researcher extended these classifications to the work of Mundy (2007) and Parker et al. (1999). Table 2 displays the ideas of these researchers concerning global citizenship. There is some overlap between the classifications depending on the verb being used, and several, like *understanding, valuing, or appreciating diversity*, might fit into several categories.

Table 2
Characteristics of a Global Citizen

Parker, et al (1999)	Mundy (2007)	Avery (2004)	Oxfam (2006)
Knowledge			
	Global interdependence	Global perspective	Globalization and interdependence
		Principles of democracy	
		Leaders and political organizations	
		Functions of government	
			Diversity
			Peace and Conflict
			Social Justice and Equity
			Sustainable development
Skills			
Approach Problems			Ability to argue effectively
Cooperative skills/Responsibility		Tolerance and cooperation	Cooperation and conflict resolution
Appreciate cultural differences	Value of cultural diversity		Respect for people and things
Critical Thinking		Critical Thinking	Critical Thinking
		Technological literacy	
			Challenge injustice and inequalities
Attitudes			
Nonviolent conflict resolution		Conflict Resolution	
Environmental Protection	Environmental awareness, sustainability	Concern for environmental issues	Concern for environment, sustainability
Defend human rights	Basic human rights	Concern for human rights	Social justice and equity
	Efficacy of individual action		Belief that people can make a difference
	Child-centered, pedagogy		
			Value and respect for diversity, empathy
			Sense of identity and self-esteem
Behaviors			
		Political attentiveness	
		Voting	
Political participation		Participation in Politics	

Parker et al. and the competencies of global citizenship. The first column in the table outlines the eight competencies that Parker et al. (1999) described as the competencies of global citizenship:

- Ability to look at and approach problems as a member of a global society.
- Ability to work with others in a cooperative way and to take responsibility for one's roles/duties within society.
- Ability to understand, accept, appreciate, and tolerate cultural differences.
- Capacity to think in a critical and systematic way.
- Willingness to resolve conflict in a nonviolent manner.
- Willingness and ability to participate in politics at local, national, and international levels.
- Willingness to change one's lifestyle and consumption habits to protect the environment.
- Ability to be sensitive toward and to defend human rights (e.g. rights of women, ethnic minorities). (p. 125)

These eight characteristics led the panel to devise a world curriculum. The most highly recommended strategy was “to support the teaching of subject matter in a manner that encourages children to think critically” (Parker, et al., p. 125). The characteristics that begin with *a willingness* were classified as *attitudes* of global citizens. The characteristics that begin with the *capacity or ability* were classified as *skills* of global citizens.

Mundy et al. and the common orientations of global citizenship. The second column in Table 2 outlines the six common orientations of global citizenship defined by Mundy et al. (2007) as they reviewed the definitions of global education practitioners across Canada:

1. A view of the world as one system – and of human life as shaped by a history of global interdependence
2. Commitment to the idea that there are basic human rights and that these include social and economic equality as well as basic freedoms
3. Commitment to the notion of the value of cultural diversity and the importance of intercultural understanding and tolerance for differences of opinion
4. A belief in the efficacy of individual action
5. A commitment to child-centered or progressive pedagogy
6. Environmental awareness and a commitment to planetary sustainability. (Mundy, p. 9)

Mundy was aligned with Parker et al. in the global citizenship skill of valuing cultural diversity. Also aligned with all of the researchers were the attitudes of environmental awareness, and defense of basic human rights. Additional attitudes included efficacy of individual action, which aligned with Oxfam's belief that people can make a difference. The important knowledge category of understanding global interdependence was echoed by Avery (2004) and Oxfam (2006). Mundy was the only researcher to describe the importance of a child-centered pedagogy.

Avery's global citizenship model. Avery (2004) began by discussing two models of ideal citizens. The first model suggested that a democratic citizen is both active in and understanding of democratic processes. The second model described an ideal citizen in a global context. Avery adapted these models to form 4 categories consisting of 12 attributes necessary

for democratic citizenship in an interdependent world. She placed these attributes in the four separate categories: knowledge, skills, behaviors, and orientations/values. Avery's model was unique in its emphasis on politics and government. She alone of the four researchers had knowledge attributes like *principles of democracy, leaders and political organizations, and functions of government*. Avery was the only researcher that identified a behavior category, which also emphasized political attributes: *political attentiveness, voting, and participation in politics*. She also was the only one to identify *technological literacy* as an attribute of global citizenship.

The Oxfam framework of global citizenship. The Oxfam (2006) framework divided global citizenship education into three categories, each with five or six sub-themes: knowledge and understanding, skills, and values and attitudes. The sub-themes of knowledge were social justice and equity; diversity; globalization and interdependence; sustainable development; and peace and conflict. The skills to be developed were critical thinking; ability to argue effectively; ability to challenge justice and inequality; respect for people and things; and cooperation and conflict resolution. The values and attitudes to be encouraged were a sense of identity and self-esteem; empathy; commitment to social justice and equity; respect for diversity; concern for the environment; and the belief that people can make a difference (Oxfam, 2006). The Oxfam GCE framework is graphically outlined in Figure 6, created by the researcher.

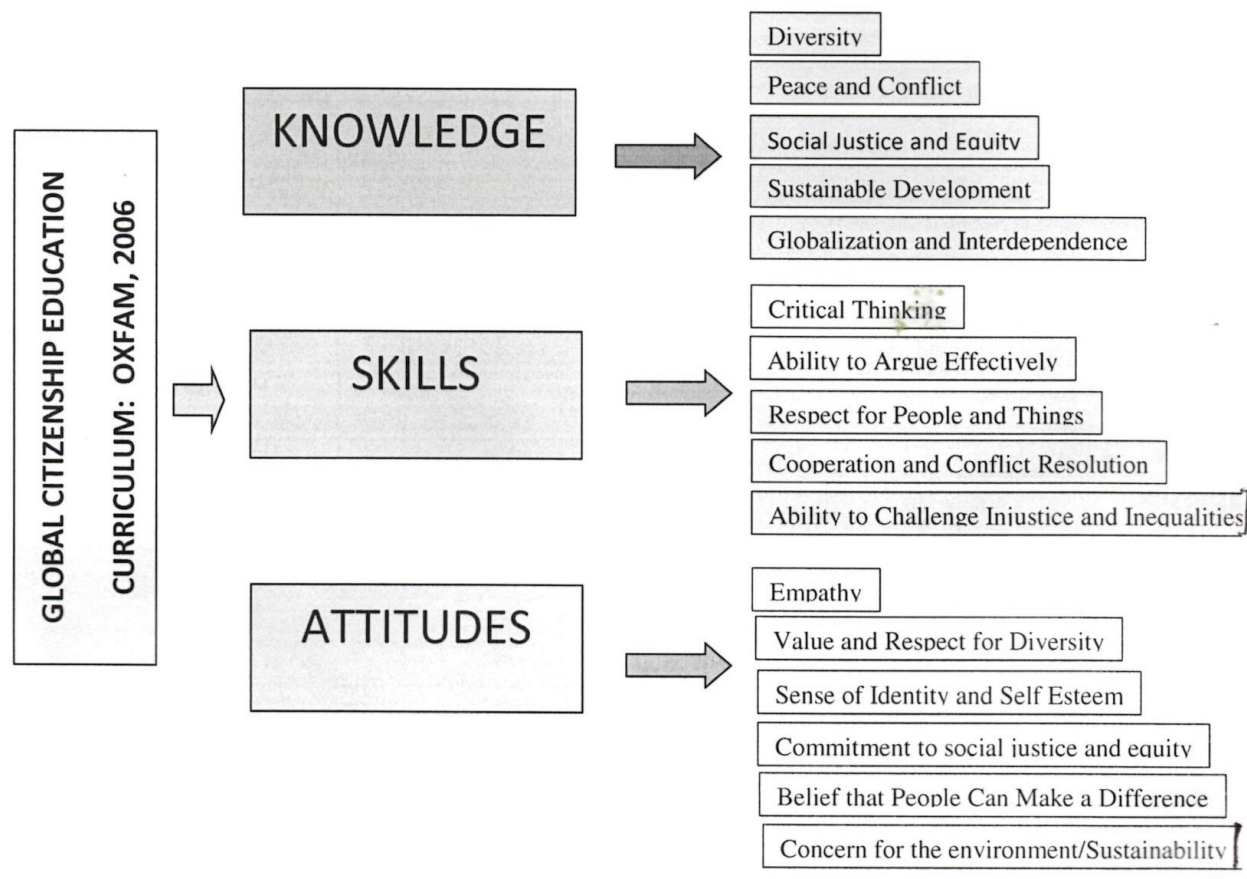


Figure 6. Oxfam's (2006) Components of Global Citizenship Education.

Compared with the other four descriptions of the characteristics of a global citizen, the Oxfam framework is considerably more complete in terms of its knowledge categories. In addition, it identifies every skill mentioned by the other researchers. The exception is that of technological literacy. In terms of attitudes, the Oxfam framework does not address *conflict resolution* specifically, although that may be implied in the category of *peace and conflict*, nor does it include a category for *child-centered pedagogy* which is an important element of the work of Mundy et al. (2007). In addition, the Oxfam framework does not include a category of

behaviors like Avery (2004) or Parker et al. (1999). Nonetheless, the Oxfam framework is considerably more complete than any of the other models, and was therefore used for this study.

One common attitude that was embedded in the global citizenship model of Oxfam and Mundy is the belief that one can make a difference. It is this sense of self-efficacy and empowerment that is most important to be encouraged with the Nobel Women Readers' Theater curriculum. As Banks (2004) stated, "When we teach students how to critique the injustice in the world, we should help them to formulate possibilities for action to change the world to make it more democratic and just" (p. 300). Because if we teach students to critique the world without hope of making a difference, we may leave students disillusioned and without agency (Freire, 1997).

Teacher Training in GE

The purpose of GCE is to develop in students the knowledge, skills and attitudes necessary to be effective global citizens; therefore, teachers must first understand the field of global education as well as have effective pedagogical tools to transfer these tenants in the classroom setting. There is agreement among global educators that equipping pre-service teachers with the tools, conceptual frameworks, and authentic information for teaching with a global perspective is imperative (Haakenson, Savukova & Mason, 1999; Kirkwood, 2001b; Osunde, Flou, & Brown, 1996). As Zhao (2010) stated,

This requires a new generation of teachers who are able to act as global citizens, understand the global system, and deliver a globally oriented education. To prepare this new generation of teachers, we need a teacher education system that is globally oriented. (p. 429)

Therefore, teacher educators must equip pre-service teachers with the tools and experiences that encourage and foster global perspectives. It is the responsibility of teacher education to develop human resources and thereby contribute to the improvement of the human condition (Tucker & Cistone, 1991). Heyl and McCarthy (2003) stated that “until there are coordinated efforts at all levels of teacher preparation... to enhance the nation’s teachers’ ability to teach about the world, U.S. students will continue to exhibit a profoundly discouraging lack of knowledge about the world” (p. 16). This may require reform at the college and university teacher training level as they have an obligation to provide their students with the knowledge and experiences that will enable them to effectively incorporate global perspectives in K-12 classrooms (Heyl & McCarthy, 2003).

Characteristics of World-Minded Teachers

Several researchers have described what is entailed in being a world-minded teacher. For example, exceptional global educators believe that their students should be less ethnocentric and more empathetic. They should be personally committed to teaching about inequalities, human struggle and social justice by using multiple perspectives (Merryfield, 1998; Kirkwood, 2002). Global educators perceive themselves as change agents. They realize the socializing power of the social studies classroom, and they believe that an understanding of multiple perspectives will help students to develop empathy and a desire to help others. According to Zhao (2010), world-minded teachers have a global perspective, model cultural sensitivity, model global citizenship, and engage students in educational activities aimed at developing global citizenship. Lamy (1991, 2007) described the skills the world-minded should encourage: analysis, synthesis, and evaluation of competing arguments; the research process; and cooperative strategies for problem

solving. A globally competent teacher, according to a report published by the Longview Foundation (2008) should have the following:

- Knowledge of the international dimensions of their subject matter and a range of global issues.
- Pedagogical skills to teach their students to analyze primary sources from around the world, appreciate multiple points of view, and recognize stereotyping.
- A commitment to assisting students to become responsible citizens both of the world and of their own communities. (p. 7)

Research studies have attempted to evaluate how a teacher comes to possess the characteristics of a world-minded teacher. Tye and Tye (1999) found that teachers who were attracted to global education had lived overseas, followed world news early in life, and had parents who discussed current events with them while they were growing up. Merryfield (2001) found that many teachers had personal experiences such as extended contact with other cultures through travel, reading, or experience with discrimination. In addition, she found that indicators of being globally-minded were being multi-lingual, studies or living abroad, special training for global education, or content-specific area studies (Merryfield, 1998). In brief, researchers who have investigated the implementation of global curricula have identified pre-service course work, in-service training, and overseas experiences as major factors influencing teachers' ability and motivation to teach global content (Barnes & Curlette, 1985; Martin, 1988; Thorpe, 1988; Tucker, 1983; Tye, 1980).

Effective Components of Teacher Training Programs

Undoubtedly, there are some factors from an individual's life experience that can contribute to a sense of world-mindedness. Nonetheless, there has been research that suggests that teacher training courses can also encourage teachers to be world-minded global educators. Components of effective teacher training programs have been identified by researchers like Appleyard and McLean (2011); Avery (2004); Haakenson, Savukova, and Mason (1999); Kirkwood (2001a); and Merryfield (1998). Their recommended components of teacher training programs in global education are displayed in Figure 7. An analysis of these components suggests that the key elements in teacher training for GE can be divided into three main areas: knowledge about global education, especially the model described by Hanvey; knowledge about global issues; and use of certain instructional strategies, both in terms of types of activities and types of content. A description of each researcher's contribution to the literature on teacher training in global education follows, in chronological order of research publication.

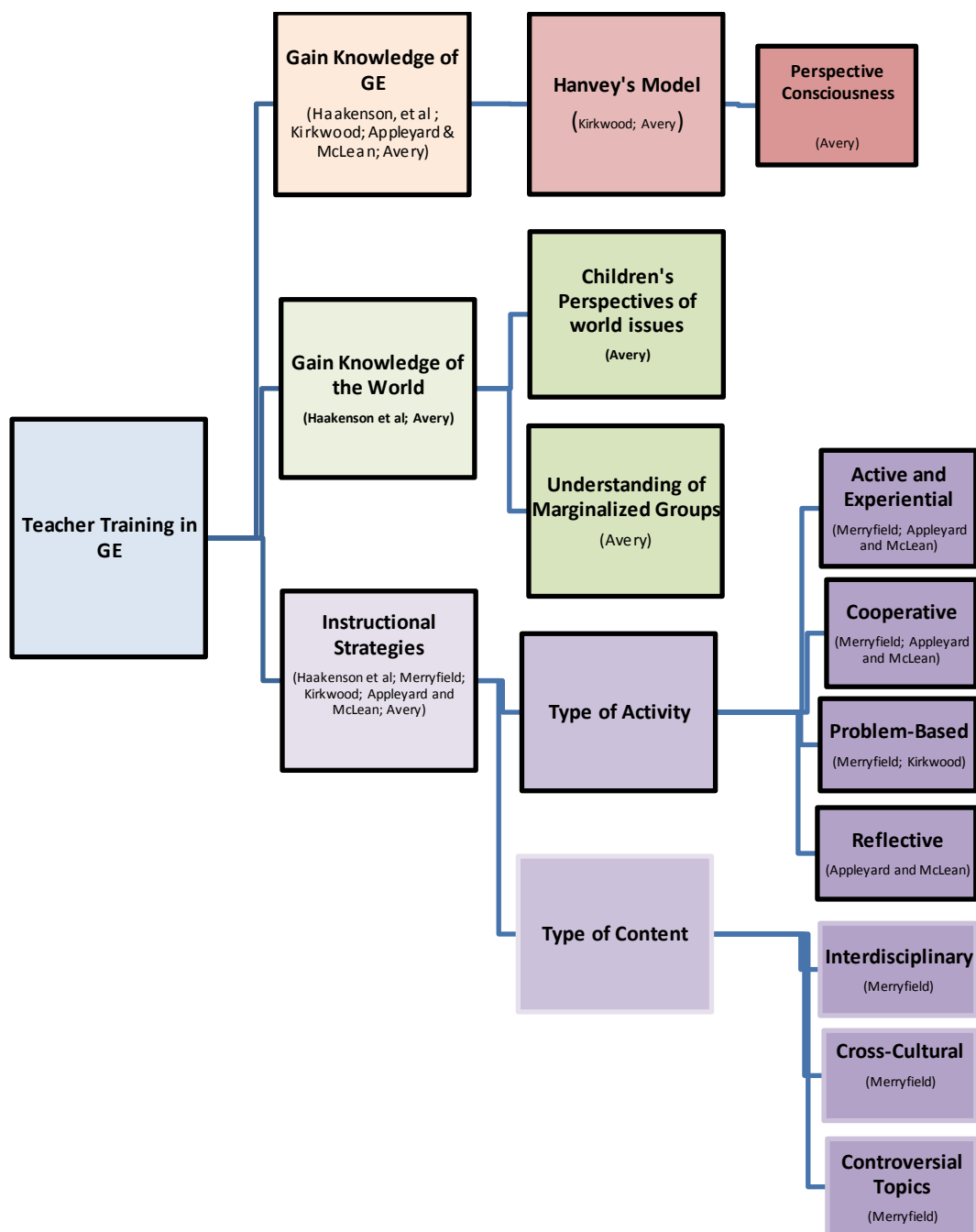


Figure 7. Components of teacher training programs in GE.

According to Merryfield (1995, 1998), there are several considerations in educating teachers in global and international education. First, teachers need *global knowledge* about the world in general as well as content specific to the subjects they teach. Cross-cultural experiences are also important, whether simulated or real experiences like study abroad. It is also important for teacher educators to prepare teachers to deal with controversy. Through readings, role-plays, and collaboration with resource people in the community, teachers should reflect upon the reasons for controversies over global education and approaches to resolving such conflicts. Finally, teachers need to learn to make curricular connections between global education and multicultural education in order to develop multiple perspectives and loyalties, strengthen cultural consciousness and intercultural competence, respect human dignity and human rights, and combat prejudice and discrimination (Merryfield, 1995).

Haakenson, Savukova, and Mason (1999) outlined three steps in preparing pre-service teachers to teach with a global perspective. The first step they identified was that pre-service teachers must first gain knowledge of the world and perceptual understanding, a process that involves open-mindedness, anticipation of complexity, resistance to stereotyping, inclination to empathize, and non-chauvinism. Second, they must be exposed to instructional strategies. Finally, they must be personally committed to globalizing their teaching approaches.

Kirkwood (2001b) outlined a three-pronged approach to infuse global perspectives in teacher education that also used the Hanvey model. The first step was to teach the five dimensions of the teaching the Hanvey model (1976): perspective consciousness, state-of-the-planet awareness, cross-cultural awareness, knowledge of global dynamics, and awareness of human choices. The second prong was to guide the students in developing global activities that fit into these five dimensions. The last prong in her approach to teacher training consisted of

facilitating students in the construction of critical questioning skills that transforms content to a global perspective.

Avery (2004) identified six components of teacher education programs that can contribute to world-mindedness. Like Kirkwood, she was heavily influenced by the Hanvey model of global education, and Avery's first component for teacher training was for them to be able to understand the development of their own perspectives as well as others' perspectives (Avery, 2004). This echoed Hanvey's concept of *perspective consciousness*, which is the awareness that one's own culture, family, acquaintances, and experiences have an impact on how each of us interprets the world (Hanvey, 1976). The second component of Avery's model was that global issues need to be incorporated into the teacher education courses because most U.S. citizens are not acutely aware of international issues. Third, pre-service teachers should be prompted to understand young people's perspectives about social and political issues. Fourth, teacher education programs should introduce pre-service teachers to methods that will enable students to make correlations among concepts (Avery, 2004). The fifth component is that pre-service teachers should be provided the ability to analyze school materials to understand how the nature of citizenship is established in these materials. Avery's (2004) final component is that teacher education programs should help pre-service teachers develop the ability to understand the confinements marginalized groups go through in developing civic identities.

Appleyard and McLean (2011) designed and implemented a case study research project that analyzed a professional development program in global citizenship education. In their findings, they suggested ways that training for pre-service teachers could be enhanced to meet the specific demands of GCE. They found that best practices for professional development in GCE included consistent use of pedagogies such as experiential learning and explicit modeling;

targeted instruction in specific intellectual, affective, and action domains of GCE; opportunities for pre-service teachers to practice and reflect on the implementation of GCE in classroom settings; and the development of collaborative networks of support (Appleyard & McLean, 2011). Appleyard and McLean (2011) described the ideal content of this type of professional development. “Our findings suggest that PD in GCE should make explicit the definition of GCE and the distinctions among its intellectual, affective, and action components” (p. 21). They described the content of 60-80 minute in-class workshops, and stated that they provided important background information on specific issues and organizations, sample lessons and activities for bringing these issues into the classroom, and facilitated the provision of classroom resources. In addition, these workshops frequently involved participatory learning and modeling of classroom activities. These findings were especially consistent with the work of Merryfield (1995, 1998) in teacher training for global education.

Nobel Women Workshop Design

The research on teacher training for global education of Merryfield (1995, 1998), Haakenson et al (1999), Kirkwood (2001b), Avery (2004), and Appleyard and McLean was utilized in designing the teacher training activities in the Nobel Women Workshop. Table 3 follows, which lists in the first column the recommendations for global pedagogy that are displayed graphically in Figure 7. The second column of Table 3 relates where those strategies were incorporated into the Nobel Women Workshop. (See Appendix C for the Nobel Women Workshop Lesson Plan.)

Table 3
Workshop Design

Global Pedagogy for Teacher Training/Researcher	Workshop Application
Instruction in GE and GCE (Appleyard & McLean, 2011; Avery, 2004; Haakenson et al., 1999; Kirkwood, 2001b)	Defining GE/GCE; Categorizing Oxfam GCE components; Discussion; Written Reflections
Gain Knowledge of World Issues (Appleyard & McLean, 2011; Avery, 2004; Haakenson et al., 1999;	Group definition of GE/GCE; Biographies and Readers' Theaters of Nobel Women
Cross-cultural experiences (Appleyard & McLean, 2011; Merryfield, 1995)	Nobel Phone Call from Nobel Woman background; Video of <i>Hummingbird</i> ; Readers' Theater of Wangari Maathai
Cooperative learning (Appleyard & McLean, 2011; Merryfield, 1995)	Definition building of GCE; Categorizing Oxfam GCE characteristics; Paired Phone Calls; Discussions; Readers' Theater practice and production.
Interdisciplinary thematic instruction (Merryfield, 1995)	Readers' Theater is LA/SS; Activities of Wangari Maathai are Science and Social Studies
Problem-solving (Kirkwood, 2001b; Merryfield, 1995)	Categorizing Oxfam GCE characteristics; Discussion of RT incorporation and Oxfam application,
Experiential learning (Appleyard & McLean, 2011; Merryfield, 1995)	Nobel Phone Calls; <i>Hummingbird</i> and <i>Nobel Women</i> Readers' Theater
Explicit modeling (Appleyard & McLean, 2011)	Personal Narrative Example; <i>Hummingbird</i> video to <i>Hummingbird</i> Readers' Theater; Wangari Maathai biography to <i>Nobel Women</i> Curriculum.
Reflection of practice (Appleyard & McLean, 2011)	Journal reflections each day; Discussion of RT application, day 2; Final discussion of Oxfam chart.
Controversial Issues (Merryfield, 1995)	Nobel Women Readers' Theaters: Rigoberta Menchu: Indigenous Rights Alva Myrdal: Scientific Ethics, Nuclear Weapons Disarmament Wangari Maathai: Environmental Protection, Dynamics of Power Shirin Ebadi: Rape, Blood Money, Legal Protection Against Injustice

Pedagogical Approaches to GE

This section addresses the literature concerning K-12 classroom practice for teaching about global education and is divided into three inter-related yet different topics. First, global pedagogy is defined and the goals of teaching for global citizenship are identified. These goals are the desired results or characteristics of global citizens that GCE is attempting to encourage. As such, the research echoes the earlier discussion of the characteristics of a global citizen. Next, successful classroom methods from the research are described. The commonalities between best practice for teacher training and best practice for global K-12 classroom are noted. Finally, curricular topics for the K-12 classroom are recommended from the literature.

Definition and Goals of Global Pedagogy

Merryfield has written extensively on the topic of global pedagogy (1994, 1997, 1998, 2002). She defined global pedagogy as the practice of teaching and learning globally-oriented content in ways that support the goals of global education. She concluded that global education is the pedagogy that will lead citizens into the current global age by developing open-minded people who are less likely to stereotype groups and are capable of perceiving how both the oppressed and oppressor view the world. Farouk (2004) offered an alternative description of what is entailed in global teaching: “Curriculum from a global perspective is designed to expand individual perception and understanding of the world by developing sensitivity to the multicultural and transnational nature of the human condition” (p. 2).

The first goal of teaching with a global pedagogy is encouraging a sense of global community by realizing that humans are interdependent and interconnected (Gay & Hanley, 1999; Masataka & Merryfield, 2004). Lamy (1986) also spoke to the importance of students understanding global connections. He described specific skills and abilities such as

understanding the costs and benefits of interdependence. Understanding global interdependence was also noted to by Bacon, Kitchner, and Gerrit (2002), as a pre-requisite to authentic cultural experiences. They wrote, “Notions of interdependence and interconnected in turn provide a basis for exposing students to real people whose lives and cultures are different from their own” (p. 2) They went on to describe programs in Washington state that use partner schools, international visitors, immigrants and travelers to combine a sense of community with global interdependence.

The second goal of global education is exploring cultural diversity. Confronting stereotypes and resisting oversimplification of other cultures are important for global pedagogy to address (Merryfield, 1998, 2002). Intercultural communication is one way to encourage an appreciation for cultural diversity (Roeper, 1988), and can be developed by providing students with cross-cultural, experiential learning opportunities (Masataka & Merryfield, 2004; Bacon, Kitchner, & Gerrit, 2002; Reimers, 2008). This can be partly achieved through the development of empathy and tolerance (Taylor, 1998).

Another major goal of global pedagogy is to address the complex issues of injustice, discrimination, and power (Merryfield, 1998) in order to encourage students to practice pro-social action (Carlsson-Paige & Lantieri, 2005). According to Gay and Hanley (1990), students need to engage in civic participation, which means active involvement and possible reform of social, political, and economic institutions. Carlsson-Paige and Lantieri (2005) also agree that students should have the opportunity to deal with social injustice. This connects to the *behaviors* outlined by Avery (2004).

Additionally, a goal of global pedagogy is to develop in students relevant skills for global citizenship. These skills underscore the research base behind Oxfam's (2006) components of global citizenship. Students should be taught to seek out and appreciate multiple perspectives (Carlsson-Paige & Lantieri, 2005; Masataka & Merryfield, 2004; Merryfield, 1998). Critical thinking skills should be maximized (Lamy, 1986; Roeper, 1988; Taylor, 1998;). Decision making and problem solving are skills that a solid global pedagogy should address (Carlsson-Paige & Lantieri, 2005; Fien & Wilson, 1997; Gay & Hanley, 1999; Lamy, 1986). Students need to be taught conflict resolution skills (Carlsson-Paige, 2005). Finally, researchers agree that cooperation, collaboration and teamwork are essential skills for a global citizen (Gay & Hanley, 1999; Roeper, 1988; Taylor, 1998). As Taylor (1998) stated, "By working together for the common good and sharing power, resources, privileges, and responsibilities, we obtain greater results" (p. 17).

Methods for Global Pedagogy

There are a variety of methods for classroom instruction that researchers describe as effective global pedagogy. First, methods should be student centered, experiential and interactive (Au & Apple, 2004; Fien & Wilson, 1997; Kirkwood, 2001b; Merryfield, 1998; Reimers, 2008). Traditional lecture and textbook-based instruction are the antithesis of these methods. Methods that use real world resources often can encourage authentic experiences (Bacon, Kitchner & Gerrit, 2002; Merryfield, 1998). Class discussion on human rights issues may also encourage global citizenship characteristics (Fien & Wilson, 1997; Reimers, 2008), as can reading books that reflect cosmopolitan attitudes and views (Reimers, 2008). Role play and simulation are two methods that are popular methods for GE (Kirkwood, 2004; Taylor, 1998). The Model United Nations is perhaps the best well known simulation for understanding global

issues, in which students take on the role of a country and negotiate international concerns (Kirkwood, 2004). Other methods that have been used successfully for global citizenship are dramatic readings and mini-dramas (Taylor, 1998).

Curricular Topics for Global Pedagogy

The third area for discussion concerning global pedagogy is that of curricular topics. The ideas of Collins, Czarra, and Smith (1998), Meyers (2006), Parker, Ninomiya, and Cogan (1999), and Tye (1999) contribute to the literature in the field. The multinational curriculum that was described by Parker, Ninomiya, and Cogan (1999) was organized around pressing and complex problems that affect persons across national boundaries. It was a question-driven curriculum, with deliberation and critical thinking the pedagogy of choice (p. 125). The six ethical questions that drove the curriculum were as follows:

- What should be done in order to promote equality and fairness within and among societies?
- What should be the balance between the right to privacy and free and open access to information in information-based societies?
- What should be the balance between protecting the environment and meeting human needs?
- What should be done to cope with population growth, genetic engineering, and children in poverty?
- What should be done to develop shared (universal, global) values while respecting local values?
- What should be done to secure an ethnically based distribution of power for deciding policy and action on the above issues? (p. 129)

These questions were augmented by a set of related concepts, skills, and attitudes.

In contrast to Parker et al.'s six ethical questions, Collins, Czarra, and Smith (1998) identified a dozen issues, challenges, and problems that should be faced in teaching about global citizenship. The two most important issues were change and interdependence. The other 10 categories were conflict and its control, economic systems, global belief systems, human rights and social justice, planet management, political systems, population, race and ethnicity, technocratic revolution, and sustainable development. K. A. Tye (1999) listed more than a dozen topics as important for a global curriculum: ecology/environment; development/sustainability; intercultural/multicultural relations; peace; technology; human rights; democracy/civic education; international organizations; population; health; racism; gender discrimination; and global citizenship (K. A. Tye, 1999).

Meyers (2006) suggested three curricular topics for a global-oriented citizenship education. They were international human rights as the foundation of global citizenship, the reconciliation of the universal and the local, and political action beyond the national state. Meyer's topics overlap with those of Parker et al. (1999), Collins et al. (1998) and Tye (1999). In fact, there is a remarkable amount of agreement between these four researchers, as shown in Table 4.

Table 4
Curricular Topics for Global Pedagogy

Parker et al. (1999)	Collins et al. (1998)	Tye (1999)	Meyers (2006)
Promote equality and fairness	Human Rights and Social Justice	Human Rights	Human Rights
Privacy and free access to info	Technocratic Revolution	Technology	
Environmental protection vs. human needs	Planet Management/Sustainable Development	Ecology & Environment, Sustainability	
Population and poverty	Economic Systems/Population race & Ethnicity	Population, health	
Global values/local values	Global Belief Systems	Racism, gender discrimination, global citizenship	Reconciliation of universal and local
Power distribution for policy and action	Conflict and Control/Political Systems	Democracy/Civic Education, International Organizations	Political Action beyond the national state
	Change		
	Interdependence		
		Multicultural Relations	
		Peace	

Drama Pedagogy

Although there has been a fair amount of research on pedagogical practices intended to promote global citizenship, there is little on the potential for drama and global education. Yet, drama has a solid position in the pedagogy of social studies. It is a multidimensional, multi-skilled, holistic approach to learning that simultaneously evokes and extends students' intellectual, social, emotional physical, moral, creative, communicative, and aesthetic abilities (Verriour, 1994). Types of dramatic activities include short plays; readers' theater; simulations; mock trials; reenactments; role play; choral reading; and other strategies that draw students into

the action of their own learning (Turner, 2004). The integration of drama into the social studies provides a vehicle with benefits for both social science and language arts. Reading and writing skills are developed through historical dramas (Almeida & Cullum, 1994; Howlett, 2007). Students who act out history enhance their understanding of historic content (Howlett, 2007; Kelin, 2005; Mattioli & Drake, 1999).

Various types of drama techniques have been successful in social studies classrooms. Process drama is one technique that was found to encourage students to empathize with students who were different from themselves (Rosler, 2008). Melodrama was used by Obenchain and Morris (2001) and they reported that students, by learning about characters from a particular historical era, examined and took on their values. Morris incorporated the ideas of drama and primary sources in the development of a class soap opera, “As the Civil War Turns” and discovered that this method provided students with engaging, relevant and active learning experiences (Morris, 2002). Kelin (2005) had third grade students act out Henry Hudson’s voyages of discovery, and found that the lessons elicited genuine emotional responses in students.

The benefits of using drama in the social studies have major implications for global education. These benefits include perceiving a sense of connection, approaching a situation from multiple points of view, thinking critically, and examining issues, ideas, values, and perspectives from a safe position (Chilcoat & Ligon, 1998; Kelin, 1997; Morris, 2003; Obenchain & Morris, 2001). Morris (2003) concluded that, through plays, students studied questions raised in the past and applied them to current social problems. Students thought critically about interconnections between well-known people and important issues. Multiple perspectives, critical thinking skills,

and examining issues, ideas and values are all important components of global citizenship described in the previous section.

Obenchain and Morris (2001) also spoke about connectedness; he found that the use of melodrama had students addressing multiple perspectives, examining values, and making historical connections across time and space. Chilcoat and Ligon (1998) found that through drama, students explored the meaning of self-determination and activism, and that the lessons were a forum for discussion of real problems and a means for social action. Kelin (1997) had upper elementary students use dramatic role play and improvisation to explore the American decision to use the Bikini Atoll for nuclear testing. Through the use of drama, students practiced skills of community, participation, cooperation, collaboration, problem-solving, and decision-making, all important global citizenship characteristics (Gay & Hanley, 1999).

In one particular study, McNaughton (2006) employed educational drama in her classroom to teach about sustainable development. She reached the conclusion that active, participatory learning, and the unique way of working within a dramatic context allows children to develop skills and attitudes necessary for active global citizenship. McNaughton stated that drama pedagogy was useful in several areas. It provided the teacher and children with meaningful contexts in which concepts could be explored and it allowed a wide range of skills related to ESD to be developed and practice. Finally, it encouraged the consideration of dispositions, attitudes, and values necessary for positive environmental citizenship (McNaughton, 2006). Based on the literature on drama pedagogy, a case could be made for the potential of using this method with global citizenship education. One purpose of this study was to add to the paucity of research in this arena.

Readers' Theater. Readers' Theater is one specific type of drama pedagogy. As defined by Coger and White (1982), readers' theater:

is a medium in which two or more oral interpreters employ vivid vocal and physical clues to cause an audience to see and hear characters expressing their attitudes towards an action so vitally that the literature becomes a living experience— both for the readers and for their audience. (p. 6-7)

In short, a dramatic script is performed by a group of people after repeated practice; the lines are not memorized; there is little staging, props or costumes; and the intent is to capture the benefits of a dramatic performance, while bypassing the complications and time limitations that might otherwise prohibit the use of drama in the classroom.

There has been some research that suggests that readers' theater offers several benefits for increased literacy. Because of the repeated nature of the reading activity, it can increase reading fluency (Bidwell, 1990; Hoyt, 1992; Martinez et al, 1999; Rinehart, 1999; Tyler & Charad, 2000) as well as comprehension (Allington, 1983; Dowhower, 1987; Homan, 1993; Samuels, 1979). Vocabulary enrichment can be an outcome of readers' theater (Smith & Barrett, 1975; Hill, 1990). Ratliff (2000) suggested that this method of instruction can increase the students' understanding of story schema. In addition, readers' theater can increase the participants' knowledge of language structure (DeRita & Weaver, 1991; Hill, 1990; McMaster, 1998; Pellegrini, 1980; Ratliff, 2000).

There are advantages for the social studies that overlap with those of global citizenship. In relation with drama pedagogy, the advantages of readers' theater include assisting to develop at least four characteristics of the world-minded citizen. First is the potential to increase

understanding of multiple points of view and perspectives (Ratliff, 2000). Second is the opportunity to develop critical thinking skills (Johannessen & Kahn, 1997; Sloyer, 2003). Third is the opportunity to increase emotional understanding and empathy by relating to the script characters (Black & Stave, 2007). Finally, through readers' theater, students can increase their content understanding of the topic at hand (Egan, 1986; Harmon, Riney-Kehrbert, & Westbury, 1999).

The use of constructivist type pedagogy, like that of dramatic activities, is encouraged in the NCSS position paper on *Powerful Teaching and Learning in the Social Studies: Building Social Understanding and Civic Efficacy* (2007). NCSS identified five types of powerful pedagogy. First, social studies teaching is powerful when it is meaningful. Second, it should be integrative. Third, activities are powerful when they are values based. Fourth is the importance of teaching and learning being challenging. Finally, NCSS identifies active learning as powerful. Nobel Women Readers' Theaters speak to all of these attributes.

Readers' theater has been used successfully in the past to address complex global education topics. *Most Dangerous Women: Bringing History to Life Through Readers' Theater* meticulously outlined how teachers could incorporate readers' theater in their classrooms in a way that made history come alive for the students, as well as taught for positive peace (Maher, 2006). In *Peace Pilgrims: A Readers' Theater Approach to Peace Education*, pre-service teachers first read a biography of *Peace Pilgrim* and then wrote and performed a readers' theater play centered on the ideas of peace education (Curran, 1996). Salter (1992) wrote and used a readers' theater script titled "The Other Side of Discovery" which concerned the effects of Columbus's arrival in the Americas. The theme of the script asked students to think more deeply about the traditional Columbus story. "When Iron Crumbles: Berlin and the Wall" was used in a

secondary classroom to explore the history behind the building and demolition of the wall in Berlin (Chan, 1991). In “Collapse of a Multinational State: The Case of Yugoslavia” readers’ theater was used with college students to introduce them to events leading up to World War I (Steinbeck, 1994). These examples demonstrate the breadth of topics that can be harnessed by reader’s theater, as well as the wide range of appropriate ages for its use. The imaginative teacher can create all kinds of relevant, engaging lessons by combining the benefits of drama with the precepts of global education.

Nobel Women Readers’ Theaters

This study investigated the lives of women who had won the Nobel Peace Prize as a potential curriculum topic for GCE. First, a search was conducted to ascertain if this topic had been fully investigated. There have been a few references to Nobel Women in instructional materials. The Kennedy Center’s *Speak Truth to Power: Human Rights Defenders Who are Changing Our World* program offers an online curriculum for several Peace Prize winners. The women included are Shirin Ebadi, Mairead Corrigan MaGuire, Wangari Maathai, Rigoberta Menchu Tum, Betty Williams, and Jody Williams. The material includes a brief biography, interview, link to New York and Illinois standards, and activities, and possible actions. This curriculum can be found at <http://curriculum.rfkcenter.org>. The organization *PeaceJam* is also dedicated to education, inspiration and action, with curricula based in part on Nobel Women like Shirin Ebadi and Jody Williams. The purpose of the *PeaceJam* curriculum is to stimulate youths’ critical thinking skills, strengthen their research abilities, increase their knowledge of the role of nonviolence in conflict, and promote self-growth and reflection. It includes specific content on the lives and work of the Nobel Peace laureates, as well as engaging activities for

analyzing root causes of issues that affect communities both locally and globally. This curriculum can be found at www.peacejam.org.

Two articles were located that contained curriculum materials for Rigoberta Menchu Tum. Sommers (1993) created a simulation exercise based on an indigenous family in a Guatemalan village on the day the Peace Prize was announced. The material is organized around the themes of family, relationships on a global scale, and responsible leadership. A related source edited by Carey-Webb and Benz (1996) collected teachers' stories about using Menchu's life work to engage students in cross-cultural learning in a variety of disciplines, locations and levels.

Another use of Nobel Women for instruction was as the basis for an undergraduate honors course on the Nobel Peace Prize at the University of Maryland. Merikangas (1985) reported that the biographic approach appeared to be fruitful for the development of peace studies. The course focused on three main areas: the inner journey or heart of the peacemaker, leadership exercised through organizations, and the rhetoric of the leader. This study implies that the study of Nobel Prize Winners at the teacher education level may be efficacious; however, it did not focus on women who have won the prize.

Chapter Summary

This chapter discussed the relevant literature related to the research study. Several topics were reviewed. After a brief introduction, the perceived need for global education on many levels was discussed. Next, challenges for GE were recognized. The global education movement was defined and its theoretical evolution was delineated from Hanvey (1976) to Hicks (2003). Global Citizenship was defined, and the characteristics of a world citizen were identified

from the literature. Teacher training in GCE was the next main topic. Under this heading, the characteristics of world-minded teachers was described, as were the effective teacher training methods described in the literature. Lastly, global pedagogy was addressed in four ways. First, it was defined and the goals were identified. Next, instructional strategies were recognized that have proven to be successful in GCE. Third, curricular topics that have been used for GCE were summarized. The final section on global pedagogy discussed the use of drama in general, and readers' theater in particular, as a potential pedagogical approach for GCE instruction.

A gap in the literature was found concerning curriculum about women who have won the Nobel Peace Prize, especially combined with drama pedagogy. This study was designed, therefore, to augment the research on GCE, Nobel Women, and drama. The development of the Nobel Women Readers' Theater Curriculum and its relation to global citizenship education are discussed in Chapter 3.

CHAPTER 3

NOBEL WOMEN READERS' THEATER

Introduction

Chapter 3 provides an explanation of the development of the Nobel Women Readers' Theater (NWRT) Curriculum. This chapter directly addresses the purpose of the study, which was to describe pre-service and current teachers' responses to selected global education strategies. Specifically, the views of workshop participants on four topics were investigated: knowledge and value of GCE components; drama pedagogy and readers' theater; Nobel Women as a curriculum topic for GCE; and workshop strategies that were the most effective for teacher training in GCE.

The choice of Nobel Women as a topic for global education was grounded in my past experience living and working overseas. As I attempted to identify where the idea originated, I noted two topics: gender issues and the Nobel Peace Prize. Regarding gender issues, my mother believes in many of the issues of feminism, and I have been aware of gender equality all of my life. This awareness was heightened by living in Asian cultures, especially in my formative teen years, where women tended to have less gender equality. As a passionate youngster, I recall being furious with *sexist Korean men*, and equally disgusted with *demure and passive Korean women*. This passion for and interest in gender roles revealed itself in the topic I chose for my Master's thesis at the University of Guam, *Gender Roles: A Comparison in Two Cultures*. The essence of the research was a comparison of the gender role attitudes of teenagers in a historically matrilineal culture, Guamanian Chamorros, to the attitudes of a historically patrilineal culture, Taiwanese Chinese. Clearly, I have a long-held interest in the role and empowerment of women around the world.

My familiarity with the Nobel Peace Prize was developed during the 4 years that I directed a Baltic Sea tour for Tauck World Discovery. The two-week trip ended with 3 days in Stockholm, Sweden. Our farewell dinner was held at the Town Hall, where most of the Nobel Prize dinners are held. The dinner menu for our tour group was the same as the Nobel Prize dinner from the year before, served on the distinctive Nobel dishes and flatware. On the drive to the Town Hall at the end of each tour, I gave a little speech. I would say something like: The people who have won the Nobel Peace Prize should be our heroes. It seems wrong to me that we should idealize the Paris Hiltons of the world when we have these greats of medicine, literature, chemistry, physics and peace to be our role models.

One day, in the fall of 2012, these experiences inexplicably came together. I was challenged by my doctoral advisor and mentor to design a dissertation that truly reflected my unique background, beliefs, and interests. The concept of Nobel Women: Readers' Theater for Global Education was the result. It combined my interest in drama, readers' theater and creative writing; belief in a constructivist social studies pedagogy, passion for social justice and cosmopolitanism; the role of women in the world, and the Nobel Prize winners. The next step was to create a Nobel Women Readers' Theater Curriculum.

The curriculum was developed in four overlapping stages. First, I researched the Nobel Prize history. I reviewed the lives of women who have won the Nobel Peace Prize and wrote a brief (2-3 pages) biography for each of the 15 women. In addition, an analysis was undertaken to determine the differences and commonalities in their life experiences. Second, I selected four of the women to be part of the Nobel Women Readers' Theater (NWRT) Curriculum. They were Shirin Ebadi, Wangari Muta Maathai, Alva Myrdal, Rigoberta Menchu Tum,. Third, a readers' theater script was written for each of these women that described one aspect of her life

work related to GCE. Discussion/reflection questions, extension activities, and avenues for further research were also written for each unit. (See Appendix G for the NWRT curriculum). Chapter 3 chronicles these three steps.

Alfred Nobel and the Peace Prize

Alfred Nobel was an inventor in the 19th century, best known for the invention of dynamite. A friend, Bertha von Suttner, encouraged Nobel to give financial support to the peace societies of the 1890s, and he promised the baroness that he would “do something great” for the movement (Abrams, 1994, p. 83). In establishing his prizes, he specified that the peace prize was to be given “to the person who shall have done the most or the best work for fraternity between nations, for the abolition or reduction of standing armies, and for the holding and promotion of peace congresses” (Abrams, 1994, p. 83).

The first Peace Prize was presented in 1903, and since then has been awarded to 79 men and 15 women (Nobel Prize Organization, 2012). The selection committees, made up of past prize winners and international world leaders, have made awards to six distinct types of recipients: international organizations; successful national officials working in an international context while pursuing legal solutions to conflict; peace activists working in an international context, some with, but many without governmental approval; individuals nonviolently seeking justice, freedom, security, or rights as a preliminary to peace; leaders who have used or sanctioned the use of force but who have agreed to a peace settlement; and altruists who render exemplary service to others. There has been at least one Nobel woman in each category except the first, that of an international organization. The names of the female awardees, the year of the prize, their country/continent, the criteria for their award, and the topic of their work are outlined in Table 5.

Table 5

Women Who Won the Nobel Peace Prize

Name	Year	Country	Criteria	Topic
Bertha von Suttner	1905	Austrian Empire	Peace activist	Anti-war writer
Jane Addams	1931	United States	Peace activist	Hull House
Emily Green Balch	1946	United States	Peace activist	Pacifist against the World Wars
Betty Williams Mairead Corrigan	1976	Northern Ireland	Peace activist	End Civil War
Mother Teresa	1979	Macedonia/India	Exemplary care	Aid poor
Alva Myrdal	1982	Sweden	National official	Nuclear Disarmament
Aung San Suu Kyi	1991	Burma/Myanmar	Non-violent justice	Against military dictatorship
Rigoberta Menchu Tum	1992	Guatemala	Renounces force	Indigenous Rights
Jody Williams	1997	United States	Peace activist	Ban Land Mines
Shirin Ebadi	2003	Iran	Non-violent justice	Legal Rights for Oppressed
Wangari Muta Maathai	2004	Kenya	Non-violent justice	Environment/Reforestation
Tawakkol Karman	2011	Yemen	Non-violent justice	Freedom of Press
Ellen Johnson Sirleaf	2011	Liberia	National official	End Civil War/Economic
Leymah Gbowee	2011	Liberia	Non-violent justice	End Civil War

The purpose of the research on Nobel Women was to evaluate whether their lives had potential as vehicles for Global Citizenship Education. While these women had many differences and similarities, the essential message they have for students is that the individual has the power to make a difference. The actions of their lives are proof of this optimistic view of the world.

Women Who Have Won the Nobel Peace Prize

Over the course of 107 years, 15 women have been honored with the Nobel Peace Prize. They lived around the world. They worked at a variety of approaches to peace. At the time of winning the prize, their ages ranged from 32 to 80, and their level of education ranged from none to doctorate. The women's places in society ranged from the poorest and most under privileged to the president of a nation. There is nothing on the surface that links these 15 women except their commitment to the peace process. The following analysis was compiled after reading a number of sources on the Nobel Women. *Champions for Peace: Women Winners of the Nobel Peace Prize* offered an overview biography of 12 of the 15 women, all but the 3 2011 winners (Stiehm, 2006). In addition, an autobiography or biography for each of the women provided the necessary depth of understanding and detail in order to write the readers' theater scripts. These are described later in Chapter 3.

Differences

Geography. The Nobel Women are representatives of 5 of the 7 continents. North America was home to Jane Addams, Emily Greene Balch and Jody Williams (United States). South America is represented by Rigoberta Menchu Tum (Guatemala). Europe is represented by Bertha von Suttner (Austrian Empire), Alva Myrdal (Sweden), and Betty Williams and Mairead Corrigan (Northern Ireland). The Middle East is represented by Shirin Ebadi (Iran) and Tawakkol Karman (Yemen). From Asia are Aung San Suu Kyi (Myanmar) and the work of Mother Teresa (India). Finally, Africa is well represented by Wangari Maathai (Kenya), Ellen Johnson Sirleaf (Liberia) and her countrywoman Leymah Gbowee. The fact that women working for peace can be found around the world speaks to the universality of the issue. Peace is

important not just for the wealthy or the poor, the northern or southern hemisphere. Peace is critical for the planet.

Age, education, and social position. The prize was won by the women at various times in their lives. The youngest to receive the prize were Rigoberta Menchu Tum, who was 33 in 1992, and Tawakkol Karman, who was 32 in 2011. At the other end of the spectrum, Emily Green Balch was 79 when she received the prize, and Alva Myrdal was 80. Much of the work of Nobel Women occurred later in life. Alva Myrdal did not take on the issue of nuclear disarmament until she was in her 60s, and she continued her work well into her 80s. Bertha von Suttner did not write her landmark book, *Die Waffen Nieder* (Lay Down Your Arms) until 1889, at age 46. Wangari Maathai was also 46 when she began the Green Belt Movement, and 50 when she stood up to Kenyan President Moi to protect Uhuru Park in downtown Nairobi. Ellen Sirleaf Johnson did not become president of Liberia until 2005, at the age of 67. This issue of age is important to the notion that it is never too late to make a difference.

The women who won the Nobel Peace Prize valued education. Some made landmark strides for women in their countries. For example, Wangari Maathai was the first woman in East Africa to earn a Ph.D. and the first female university professor in Kenya. In contrast, Rigoberta Menchu Tum claimed to be without educational training, and illiterate in Spanish, the official language of Guatemala, until much later in life. Nonetheless, she realized that she would have no voice without learning the language of those in power, and it was in Spanish that Rigoberta recounted *I, Rigoberta Menchu*, for which she won the Nobel Prize. Perhaps the Nobel Woman that believed least in the power of education was Mother Teresa, and yet she was a convent geography teacher in Calcutta for a decade.

The women held a variety of social positions, as well. Again, Rigoberta Menchu Tum was the outlier, coming from a background of abject poverty. In fact, she among all the others faced the most barriers to achievement: poverty, low social status, limited education, and youth. The Irish ladies also had little education beyond secondary school and secretarial courses. They were part of the Catholic lower-middle developing in Northern Ireland in the 60s and 70s. Mother Teresa's father died when she was 8 or 9, and the family survived on the sewing and embroidery of her mother. Compare these social positions with that of Bertha von Suttner, a baroness in the Austrian empire, and Aung San Suu Kyi, whose father was a hero of the Burmese people. Clearly, social position was not a prerequisite for winning the prize.

Approaches to peace. Each of the Nobel women approached peace from a different perspective. Some approached peace through their writing. Several of the women created organizations to further their agendas. Politics was another avenue Nobel Women explored. The women fought for peace by advocating against war, for the environment, for the rights of women and children, and to assist the poor and helpless.

Four Nobel Women directly worked to protest war. Bertha von Suttner exposed the horrors of war with her book, *Die Waffen Nieder*. Emily Balch Greene was a pacifist during World War I, and organized women for peace. Leymah Gbowee united the women of Liberia to end the civil war in her country. Williams and Corrigan protested the continuing violence in Northern Ireland. Three women protested brutal regimes in their countries. Aung San Suu Kyi protested against the governmental regime leading Myanmar with non-violent protest. Rigoberta Menchu Tum protested the military regime in Guatemala that was terrorizing and murdering the indigenous populations, by exposing their violence in *I, Rigoberta Menchu*. Ellen

Sirleaf Johnson falls into this category, as well, for her economic and political work to remove the corrupt Doe regime in Liberia.

Three women approached peace by working for the poor and/or powerless: Jane Addams by creating Hull House, Mother Teresa for succoring the poorest of the poor in Calcutta, and Shirin Ebadi for her legal representation of women, children, and others without power. The last group worked for specific issues in the realm of peace. Wangari Maathai created the Green Belt Movement to protect the environment by planting trees in Kenya. Tawakkol Karman fought for the freedom of the press in Yemen. Jody Williams used the internet, as well as other vehicles of protest to stop the use of landmines in conflicts. Alva Myrdal worked to stop nuclear weapons proliferation using diplomatic means. Each woman had her own agenda for peace on the planet. Each woman used a distinctly personal method for achieving her aims. What they have in common, however, is greater than their differences.

Similarities

As I read more deeply about the lives of these Nobel Women, I did find recurring messages, themes that united some of their experiences. It was in the autobiographies, speeches, and other primary sources where the spirit of the peace community is found. First of all, their experiences were united by the obvious fact that they are all women. The role of wife and mother had, in many of the cases, unusual commonalities. Every one of the 15 women in one way or another suffered, whether from imprisonment, physical violence, loss of employment, or slander. In every case, the Nobel Women turned to forms of nonviolent protest. In every case, they believed in the power of the individual to make a difference for a more peaceful world.

Wife and mother. The fact that each of these 15 Nobel Peace Prize Winners is a woman is significant. The Nobel Women, with a few exceptions, did not have traditional wife and mother roles for their time and place. By traditional, I mean that husband and wife marry and stay married, and that the mother stays with her children until their majority. There is a degree of stereotype in that definition; none-the-less, it is useful for the purposes of comparison.

The majority of the women either did not marry, became divorced, or was separated from her husband for long periods of time. Jane Addams, Emily Greene Balch, Mother Teresa, and Jody Williams never married. Rigoberta Menchu Tum vowed she would remain single, but did eventually marry in 1992. Two of the three prize winners from 2011 (Sirleaf and Gbowee) wrote in their autobiographies that their husbands/father of their children were abusive, and the relationships were ended. Wangari Maathai was party to an ugly public divorce. In fact, her husband refused to allow her to retain his name, and so she changed it legally from Mathai to Maathai. Alva Myrdal remained married to husband Gunnar, but lived separately from him for several years in order to pursue her own career. Aung San Suu Kyi also had to choose between her country, Myanmar, and her husband. They were separated for years, even at his death. I wonder, then, what relationship marriage has with peace. Why did the Nobel Women not have the love and partnership of a spouse? Is there something in the work for peace that precludes marital peace? Or is it rather the age-old conflict of career and achievement versus the role of traditional wife? Sirleaf (2009) wrote, "It (not being married) allowed me to pursue my professional goals without having to make the sacrifices necessary for a marriage." (p. 314). The lives of women are nearly as complex as the peace process.

Suffering and sacrifice. All of the Nobel Woman sacrificed in order to work towards peace. In some cases, they were imprisoned. Aung San Suu Kyi is the extreme case of

imprisonment. She spent 6 years under house arrest the first time from 1989-1995, the second time from 2000 to 2002 and arrested the third time in 2003. Maathai, Johnson-Sirleaf, Karman, and Tum have all been arrested multiple times. A few of the women were physically attacked and injured, like Maathai who was beaten and hospitalized during a peaceful protest in Uhuru Park, and Rigoberta Tum whose very life was in danger in the forests of Guatemala. Some suffered loss of reputation or loss of position. Addams lost her reputation for arguing against World War I and was accused of being un-American. Balch lost her position at Wellesley College for her pacifism. Some were forced to leave their countries and go into exile, like Tum and Ebadi. In each case, it seems as if the sacrifice and suffering served to empower rather than curtail our Nobel Women from their activities for peace.

Non-Violent Protest. Every one of the 15 Nobel Women used non-violent protest as a means to peace. They did so by writing books, especially von Suttner, Myrdal, and Tum. They formed and worked with local and international organizations. These include the United Nations, the Women's International League for Peace and Freedom, the Women's Peace Party, The Women's Trade Union, International Campaign to Ban Landmines, the Center for the Defense of Human Rights, and The Green Belt Movement, to name a few. They marched and carried signs and sat on the ground until their message was heard. They sang songs, gave speeches, wrote letters and wore t-shirts. Some ran for office, and then refused to take office in protest. One initiated a ground root strike, in which her countrywomen denied their husbands sex. Another woman threatened to take her clothes off, taboo in front of anyone but her husband, in her culture. Their methods were varied and creative. The one thing that they did not do was give in to violence. And they did not give up.

The power of one. The primary commonality of the Nobel Women was their unceasing belief that one person could make a difference. While they sometimes felt that the task was overwhelming, they continued on. Alva Myrdal put it this way: “Otherwise, there would be nothing left but to give up. And it is not worthy of human beings to give up” (Bok, 1991, p. 2). Wangari Maathai compared the power of the individual to a Japanese fable concerning a terrible forest fire, and a hummingbird’s ceaseless efforts to put out the flames. Leymah Gbowee’s advice in an interview with Odyssey Networks was, “Don’t wait for a Gandhi, don’t wait for a King, don’t wait for a Mandela. *You* are your own Mandela, *you* are your own Gandhi, *you* are your own King” (Gbowee, L., 2011). Jody Williams stated, “Progress toward a better world happens because you get up and take action to create the world in which you want to live” (Stiehm, 2008, p. 176). Each and every one of the Nobel Women was fueled by optimism, had a story to tell, and the message in each case was that each individual has the power to make a difference for peace in our world.

The Four Nobel Women Curriculum

Selection of the Nobel Women

Four of the Nobel Women were selected to be developed into the GCE curriculum. There were several factors considered in the selection process. The first criterion was based on geography. Each of the women was from a different continent: Alva Myrdal from Europe, Wangari Maathai from Africa, Rigoberta Menchu from Central America, and Shirin Ebadi from Asia. Next, I considered the topic for which they won the prize, and again I looked for diverse characteristics. Myrdal won the prize for work in promoting nuclear disarmament, Maathai for environmental protection, Menchu for work in indigenous rights, and Ebadi the legal rights of

under-represented populations, like women and children in Iran. These topics each had the potential to be interesting for K-12 students. An additional factor I considered was the era of the women's work. There was a decade between each of the women's awards. I chose women who received the award within the last 40 years, in the belief that the recent past can be more readily accessible to students and more interesting to them.

After I selected the four Nobel Women, I reviewed the research on their lives. The books *Champions for Peace: Women Winners of the Nobel Peace Prize* by Judith Hicks Stiehm (2006) and *Women Nobel Peace Prize Winners*, by Davis, Selvidge, and Birchem (2006) contained useful biographies of all of the women before 2009. I next read a biography or autobiography of each woman. The primary resource for Alva Myrdal was *Alva Myrdal: A Daughter's Memoir* written by S. Bok (1991). The biography of Wangari Maathai was titled *Unbowed: A Memoir* (2006). *This Child Will Be Great: Memoir of a Remarkable Life by Africa's First Woman President* was the main resource on the life of Ellen Johnson-Sirleaf. Finally, the biography of Shirin Ebadi, *Iran Awakening: A Memoir of Revolution and Hope* (2006) was used to understand the life history of this Nobel Woman. Online resources, including the Nobel Prize website (http://www.nobelprize.org/nobel_prizes/peace/laureates/) completed the picture of the four prize winners.

During the research process, I made initial decisions about the event or topic to share from each woman's life. I investigated a number of approaches to the readers' theaters to add variety to the scripts. I made biographic notes, brainstormed readers' theater details and characters, and drafted ideas for the extension activities. These pre-writing strategies formed the basis for the drafting of the curriculum units. The next section offers a summary of the four biographies and readers' theater scripts. The extension activities are also summarized, as they

can assist teachers in expanding upon key components of global citizenship. This curriculum was written at a middle school reading level and can be found in Appendix G.

Curriculum Unit Summaries

Alva Myrdal.

Biography. Alva Myrdal won the Nobel Peace Prize in 1982 for her work attempting to reduce the nuclear arsenals held by the United States and Russia. When she was young, she was an *Enlightened Thinker*. She thought that society would naturally progress and get better. She and Gunnar, her husband, developed reforms for Sweden, and these ideas became the foundation for Sweden's socialized economy. Gunnar was an expert economist; Alva spearheaded social reform in areas like child rearing, school and education, feminism, illiteracy and hunger. In 1955, Alva was appointed as the Swedish ambassador to India and in 1962, at the age of 60, she was elected to the Parliament, as well as being nominated Sweden's representative to the Geneva disarmament conference. In 1967, she became a member of the Cabinet, entrusted with the special task of promoting disarmament. For 20 years, she represented her country in protest against the increasing stockpiles of nuclear weapons, working in part through the United Nations' Political Committee. Although the overt success of her efforts is debatable, she spent her life trying to make the world a safer place.

Readers' theater. The readers' theater that I wrote for Alva Myrdal took the shape of a radio interview. In fact, in 1961, Alva Myrdal was interviewed on a radio show called *My Drama*, and asked to discuss her favorite play. She chose to talk about Bertolt Brecht's *Galileo*. Many of the comments that Alva made in the script were direct quotes from the research, placed in the context of the interview questions. The opinions and values that Alva Myrdal made in the script were true to life. The main intent of the readers' theater was to discuss controversial

scientific inventions. The essential question was: Are scientists morally responsible if their inventions are used for mass destruction? The script involved four ghost visitors, Galileo, Copernicus, Oppenheimer, and Alfred Nobel himself, who spoke to Alva Myrdal about these complex questions.

Extension activities. These activities were offered to extend the theme of controversial scientific discoveries and nuclear disarmament. For example, the first discussion question asked, “Now that the Cold War is over, how might nuclear weapons still be an area for global concern?” and “Are inventors responsible for how their inventions are used? Explain.” The research questions included, “What countries are currently known to have nuclear weapons? Given their style of government, internal stability, enemies, etc., do you think there is a potential for concern?” One recommended extension activity was a debate. The two topics suggested were the bombing of Hiroshima/Nagasaki, or the use of nuclear power in first world and third world countries.

Wangari Maathai.

Biography. Wangari Muta Maathai became known as *The Tree Lady* and she won the Nobel Peace Prize in 2004 for her Green Belt Movement in Kenya. Her work focused on the planting of trees, environmental conservation, and women’s rights. Wangari Maathai was born and raised in a small village in Kenya, and at 20 she went to study in the United States under a Kennedy Program Scholarship. She was the first Kenyan woman to earn a Ph.D. in veterinary anatomy, and the first to be an associate professor at the University of Nairobi. Wangari Maathai set a goal to plant as many trees as the population of Kenya. She formed the Greenbelt Movement and trained women how to plant indigenous trees. More than forty million trees were planted in Kenya and neighboring countries. She protested the development of Uhuru Park in

the center of Nairobi and fought against the clear cutting of Karura Forest. In 1992, she led a hunger strike in Uhuru Park with mothers of political prisoners who were protesting for their release. Wangari Maathai showed that one African woman could make a difference.

Readers' theater. The script for Wangari Maathai was centered on the battle for Uhuru Park. The story began with contrasting statements between local people in Nairobi and the politicians who intended to build the Moi Building Complex in the park. In the second scene, Wangari was approached for help. She implemented a letter writing campaign to stop the development. She wrote letters to politicians, NGOs, even the president, and she was called a *crazy lady*. Wangari was forced move to the Greenbelt offices into her own home. The letter writing continued. Protests took place at Freedom Corner in Uhuru Park. In the end, the plans for the park were dropped, and the park was safe for the use of local Nairobi residents.

Extension activities. The discussion questions focused on the concept of sustainability and the tree planting campaign. In addition, the first question focuses on empowerment of women: "Why do you think Dr. Maathai chose women to plant the trees in Kenya? Why did she discourage the wealthy, governmental and well-connected members of society from joining the ranks of the Green Belt Project?" Two questions asked students to consider methods of attaining social justice: "Wangari Maathai attempted to use peaceful to means to resolve a crisis. What others choices and actions might have been taken to save the park? What would you have done?" and "Have you ever challenged injustice? Describe a situation when you or someone else, real or fictional, challenged injustice." Topics for further research included planting of cash versus indigenous crops, desertification, corrupt regimes, and education for females around the world. The extension activity invited students to experiment with love/hate plants.

Rigoberta Menchu.

Biography. Rigoberta Menchu Tum won the Nobel Peace Prize in 1992 for serving as an advocate for indigenous human rights issues in Guatemala. At the age of 23, Rigoberta narrated the story of her life to a woman named Elizabeth Burgos. She told of great hardship, including picking 35 pounds of coffee beans a day at the age of 8. She described the cruelty of the household in which she was a servant when she was 12. She talked about the death of her little brothers. Rigoberta described the torture of her father, and his ultimate burning alive during a protest at the Spanish embassy. Her mother was kidnapped, raped, tortured and killed. The horror of her life was published in a book called *I, Rigoberta Menchu*. In order to tell her story, she had to learn Spanish. She had to leave her homeland to become a traveling emissary for the rights of her people. She turned her anger and reaction for violent justice into a quest for peaceful support for the indigenous peoples of the world.

Readers' theater. The readers' theater script concerning the life of Rigoberta Menchu was set in a sixth grade classroom. Like many classrooms around the United States, Mrs. Flores' class was studying the Mayan Indians. Susie, Brittany, Carmen, Johnny, and Mike reviewed all that they know about the ancient civilization. Carmen, a Guatemalan girl, shared what life was like for modern Mayans. She talked about her hero, Rigoberta Menchu, and the book that she wrote. All of the classmates learned a little something extra about peace and justice in class that day.

This script was intended for grades 4-8. A more controversial version was written for an older audience that includes a section on the U.S. participation in Guatemalan economy and politics.

Extension Activities. The discussion questions explored the lives of indigenous people around the world, including labor conditions. For example, one question asked, “What are fair and unfair labor conditions? What are you willing to do for what wage? What would you do if you had to pick 30 pounds of coffee to earn fifty cents?” A research suggestion was to “select an indigenous group and research their unique cultural background as well as their research focus is on Mayan history, like the cause of group’s decline in the 900s. Another was to research the archeological find of *El Mirador* temple. A more controversial research topic for older students was to research *puppet states*; examples of when nations intervened in the affairs of others and controlled their economic or political decisions. Extension activities included creating Mayan-like symbol writing, and visiting Rigoberta Menchu’s website.

Shirin Ebadi.

Biography. Shirin Ebadi was born in Iran in 1947. Her schooling years were during the White Revolution, a time of reform in Iran, and so she was able to enroll in and graduate with a BA, then MA (1971) from the University of Tehran’s School of Law. She became a judge but was only allowed to serve for four years. After the 1979 revolution, she was demoted to the position of secretary, then *law expert*. The new government argued that women were too emotional to serve as judges, and that they lacked the capacity to reason in accord with legal principles. Ebadi took early retirement in 1984 and it took her 8 years to obtain a license to practice law. While waiting for her license, she married and had two daughters, and worked for a private law firm. Shirin Ebadi became a lawyer concerned with the rights of disempowered populations. The main cases she accepted concerned the rights of children, women, student protesters, and imprisoned journalists. She worked to increase the minimum age for marriage for girls and for the equal weight of court testimony of women. She worked against the concept of

blood money and against the physical abuse of children. She worked to free political dissidents. It was her fundamental belief that democracy and human rights were compatible with Islam, found through the practice of law, which led to the Nobel Peace Prize.

Readers' theater. The readers' theater for Shirin Ebadi was a retelling of one of her most famous court cases, the Case of Leila Fathahi. This script was intended for a mature audience, as the story opened by the narrators telling that a young girl had been raped. While a sensitive topic, the nature of the crime was elemental to the tale. The two men were caught and were convicted in court. They were sentenced to death. However, the family was poor, and they did not have the *blood money*. In Iran, each life was worth a certain amount in cash. Leila's value, being a girl, was worth less than her attackers. If the men were to be punished, the family had to come up with the price. They tried everything. They sold their house. The father and brother attempted to sell their body organs. Their plight came to the attention of Shirin Ebadi, and she agreed to represent them. In the end, she was not victorious; the criminals went free. However, the furor raised about the issue of *blood money* helped it become a public issue, and the Iranian press took on Leila's story as a horrible illustration of the social problems of the Islamic Republic.

Extension activities. The discussion questions for this script were varied. The idea of equality was explored, as well as honor, rights and privilege. Law as a means to justice was questioned. One research question asked the student to compare laws in Iran before and after 1979. For a more controversial research topic, the students were asked to review the involvement of the United States in Iranian history in the latter part of the 20th century. An additional topic for research was that of the market for human organs. One suggested activity was to write an appeal to a higher court. Four websites were offered for student investigation.

Nobel Women and Oxfam GCE Components

The lives of the four Nobel Women were embedded in many of the components of global citizenship, discussed in Chapter 2. Since the intent of the NWRT Curriculum was to engage students in learning to be global citizens, it was important to identify how this curriculum was related to the knowledge, skills, and attitudes outlined by Oxfam. The following table summarizes the most prominent GCE components for each of the Nobel Women. For each of the Nobel Women, I identified whether that component was important in the biography, readers' theater, or extension activities and offered brief examples from the curriculum.

Table 6.

Nobel Women Curriculum and Oxfam Components

Oxfam GCE Component	Alva Myrdal	Wangari Maathai	Rigoberta Menchu	Shirin Ebadi
Knowledge				
Globalization & interdependence	Biography			
Diversity			Biography Readers' Theater Extension Activities	Extension Activities
Peace & Conflict	Readers' Theater	Biography	Biography	
Social Justice & Equity		Biography Readers' Theater	Biography Extension Activities	Biography Readers' Theater Extension Activities
Sustainable Development		Biography Readers' Theater Extension Activities		
Skills				
Ability to argue effectively	Biography Extension Activities			Biography Extension Activities
Cooperation & conflict resolution	Biography		Readers' Theater	
Respect for people and things			Biography Readers' Theater Extension Activities	Extension Activities
Critical thinking	Extension Activities	Extension Activities	Extension Activities	Extension Activities
Challenge injustice & inequalities		Biography Readers' Theater	Biography Extension Activities	Biography Readers' Theater Extension Activities
Attitudes				
Concern for the environment & sustainability		Biography Readers' Theater Extension Activities		
Commitment to Social justice and equity		Biography Readers' Theater Extension Activities	Biography Extension Activities	Biography Readers' Theater Extension Activities
Belief that people can make a difference	Readers' Theater	Biography Readers' Theater	Readers' Theater	Biography Extension Activities
Respect for diversity			Readers' Theater Extension Activities	Extension Activities
Sense of identity and self esteem	Biography	Biography	Biography	
Sense of empathy			Extension Activities	

Knowledge

Each of the five knowledge components in the Oxfam framework was emphasized in at least one of the Nobel Women curricula. A few examples follow. Globalization and interdependence were especially important in the work of Alva Myrdal, as she tried to negotiate world nuclear disarmament. Diversity was deeply embedded in the story of Rigoberta Menchu, as she fought for the indigenous rights of Mayan Guatemalans. Understanding and respect for diversity was also a major factor in the work of Shirin Ebadi, as she worked for the rights of underrepresented groups in Iran. This also reflected her passion for social justice. Peace and conflict was addressed by Alva Myrdal on a global scale. Menchu worked on a national level for peaceful resolution to conflict. Of the four women, Maathai was the main proponent for sustainable development, evidenced especially in her life biography and the extension activities like researching desertification.

Skills

Each of the curricula addressed the skills of global citizens in different ways. One example of developing the skill to argue effectively is provided in the Myrdal extension activity to debate the bombing of Hiroshima/Nagasaki, or less controversially, debate the use of nuclear power. Another example of emphasizing this skill is found in the Ebadi extension activity to develop a legal argument to take to a higher court. The skill of cooperation and conflict resolution is exemplified in the life of Alva Myrdal, as she worked through United Nations channels to de-escalate nuclear war. Respect for people and things was demonstrated in the readers' theater of Rigoberta Menchu, as the children attempted to understand the difference between ancient and modern Mayans. Critical thinking skills were encouraged by all of the extension activities. One example is the discussion question in the Maathai extension activities:

“Which is more important, progress or the environment?” The last skill is to challenge injustice.

The Case of Leila Fathiha is an excellent ample of a Nobel Woman in action.

Attitudes

The Nobel Women exemplified the attitudes of a global citizen. Concern for the environment and sustainability was the central message of the biography, readers’ theater, and extension activities of Wangari Maathai. All of the women were committed to social justice in their own ways. Two examples are the work of Menchu for indigenous rights and the work of Ebadi for the rights of women, children, and other groups; these women also represented the component of respect for diversity. A sense of identity and self-esteem was modeled by each of the women. One example of this was the internal faith it took for Wangari Maathai to withstand enormous pressure, insults, and attacks to represent what she believed in. In the readers’ theater of Menchu, the concept of empathy, sympathetic understanding, unfolded as the students explored the Mayans of today and the past. Finally, every one of the Nobel Women repeatedly, in word and deed, embodied the idea that one individual can make a difference in the world, for the better.

Chapter Summary

The purpose of Chapter 3 was to discuss the development of the Nobel Women Readers’ Theater Curriculum. First, I described the origin of the curriculum topic, Nobel Women. Second, I related a brief history of the Nobel Prizes. Third, I compared and contrasted the 15 women who have won the prize. Next, I explained the selection of four of the women as topics for the curriculum units. I summarized each of the units in three parts: the biography, the readers’ theater, and the extension activities. Lastly, I related the curriculum units for each of the Nobel Women to the Oxfam GCE components of knowledge, skills and attitudes.

The next step in the research process was to design a teacher training workshop, present the workshop with a group of participants, and collect data on their workshop experiences. This is described in detail in Chapter 4: Methods and Procedures.

CHAPTER 4:

METHODS AND PROCEDURES

Overview of the study

The purpose of this qualitative case study was to explore the Nobel Women Curriculum as a vehicle for training teachers in global citizenship education. The four research questions guiding the study were:

1. What did participant teachers know and value about GCE before and after the workshop training?
2. How did pre-service the participants respond to Readers' Theater as an effective pedagogy for GCE?
3. What relationship did the participants see between the Nobel Women Curriculum and GCE?
4. Which of the specific strategies identified in the literature and incorporated in the GCE workshop were viewed as the most successful by the participants?

The research design was composed of the following steps. First, the lives of the Nobel Women were researched, and four brief curriculum units were developed. This was described in Chapter 3. Second, a workshop was developed to train participants in global education and the Nobel Women Curriculum. Third, the workshop itself was given. Fourth, data were collected from the participants in the form of a pre- and post-workshop survey, reflective essays, and interviews. Fifth, the data were evaluated for thematic findings, related to the four research questions.

The organization of Chapter 4 is as follows: First, I relate the rationale for the selection of a qualitative case study design. Second, I describe the participants of the study, including the process of selection, background of the group members, and a narrative description of each

participant. Third, details of the research site are disclosed. The fourth major topic in Chapter 4 is a description of the research protocol, including the sub-topics of data collection, analysis, verification, and ethical considerations. The final section is a detailed discussion of the source of these data, the NWRT workshop. I describe the research-based design of the workshop and the individual activities.

Rationale for a Qualitative Case Study Design

A qualitative research design was employed. Basic qualitative studies have several common characteristics. Merriam (2009) described them as the following:

1. A focus on meaning, understanding, and process;
2. Data collection via interviews, observations, and documents;
3. Data analysis that is inductive and comparative; and
4. Findings that are richly descriptive and presented as themes or categories (p. 14).

Each of these characteristics was definitive of this research study. The purpose of the study was to make meaning of the participants' experience in the NWRT workshop. These three types of data were collected and triangulated. The analysis was inductive, comparative and eight themes emerged from the study.

Qualitative case studies are also characterized by an in-depth analysis of a bounded system (Merriam, 2009; Glesne, 2011). Defining the boundaries of the case aids the research in focusing on a particular research context and understanding the particularities within that context. This case was bound by time and place. It was delimited to two workshop sessions and was delimited to nine graduate students from The University of Tennessee taking part in the Nobel Women Workshop. The study can be further defined as an instrumental case study, which refers to studying a particular case "to provide insight into an issue or to redraw a generalization"

(Stake, 2000, p, 437). Insight was sought concerning the experiences of the participants with the NWRT curriculum and workshop. In addition, the case study design was useful as a means of investigating the complex social units consisting of multiple variables of potential importance in understanding teacher training in GCE (Merriam, 2009). An instrumental case study design is intended to weigh information to produce judgment of a particular case (Merriam, 2009). This study was intended to judge the effectiveness of the NWRT curriculum. Therefore, the case study, qualitative approach was particularly appropriate for the research design, given the importance of individual responses to the complex issue of teaching for global citizenship.

A post-positivist research paradigm guided the researcher. This epistemology has the researcher as the data collection instrument, with the methodology based on rigorously-defined qualitative methods, frequency counts, and low-level statistics (Hatch, 2002). Pre- and post-surveys were analyzed using frequency counts and mode response percentages.

The Role of the Researcher

The stance of the researcher was that of participant as observer. In this type of role, the researcher's observer activities, which are known to the group, are subordinate to the researcher's role as a participant (Merriam, 2009). Adler and Adler (1998) call this an "active membership role in which researchers are involved in the setting's central activities, assuming responsibilities that advance the group, but without fully committing themselves to members' values and goals" (p. 85). I was an active member of the workshop, as the lead presenter. In my teacher role, I assumed responsibilities that advanced the group. One of my goals was to instruct the participants on the central message of GCE and the use of drama pedagogy. The participants were aware of my researcher activities. I was not fully committed to the members' values and goals because I was not an equal member in the class.

It should be noted, however, that my level of participation increased. My first contact with the participants was two weeks before the workshop sessions. I spoke to the class for 10 minutes in order to describe the workshop and elicit their participation. Each successive workshop brought greater collegiality and rapport with the participants. As Merriam stated, “In qualitative research where the researcher is the primary instrument of data collection, subjectivity and interaction are assumed” (p. 127). Since the interdependency of the observer and the observed may bring about changes in both parties behavior, the researcher needs to identify those effects and account for them in interpreting the data. Therefore, I acknowledged that participants often present themselves favorably, and tend to be willing to please.

I struggled with the balance between participant and observer. I decided that the benefits outweighed the costs of my leading the workshops. Frankly, I didn’t know anyone with the prior knowledge of GCE and the NWRT curriculum who could successfully lead the workshop without a great deal of training. As a result, I carefully analyzed the effect that my participation might have had on the study results, in terms of my positionality and reflexivity.

Positionality and Reflexivity

Positionality, according to Hay (2005), is the researcher’s “social, locational, and ideological placement relative to the research project or to other participants in it” (p. 290). Positions refer to ascribed characteristics, like nationality and gender, as well as achieved characteristics, like educational level, economic level, institutional affiliations, etc. Subjective positions include life history and personal experiences that help form values (Glesne, 2011). In other words, positionality concerns the idea that the researcher is made up of qualities and experiences that will affect the research study. By acknowledging and elucidating upon these characteristics, the researcher can more clearly understand the influences of these biases.

I am a 46-year-old White female of relatively high socio-economic background. I am single, with no children. I was raised on the west coast of the United States; however, I lived in Asia and Eastern Europe for over 20 years. The collection of my life experiences united in the design of this research study: global education, women, Nobel Peace Prize, social studies education, and curriculum design. The ideas outlined in the assumptions section of Chapter 1 are values that influenced this study, especially the belief that the individual has the power, and the responsibility to make a difference in the world.

With an understanding of my position came the need for reflexivity. This involved a critical reflection on how I may have influenced the participants, setting and research procedures. As Schwandt (1997) stated, “This includes examining one’s personal and theoretical commitments to see how they serve as resources for generating particular data, for behaving in particular ways... and for developing particular interpretations” (p. 136). In other words, the researcher should ask questions of the research interactions along the way. Researchers inquire into their own biases, subjectivity, and value-laden perspectives, or into the appropriateness of their research methodology, which makes their research more accurate, legitimate, or valid (Glesne, 2011).

In order to encourage reflexivity, I recorded my reflections in a field log. The main entries were during the research design process, after each of the workshops, and after each of the interviews. During the design process, I weighed the benefits and costs of my role as participant observer, especially leading the workshops myself. After each of the workshops, I recorded subjective impressions and emotions, as well as more objective recollections. I acknowledged my positive perceptions from the first workshop, and how these feelings might color my thinking. After the second workshop, I noted my disappointment that three participants

did not come. In addition, some negative comments made by one particular participant at the beginning of the second workshop tempered my enthusiasm. After each of the interviews, I primarily recorded my learning curve in the interview process, and customized the interview protocol for each participant. In my field log I also wrote about frustrations with implementing global education in classrooms and identified thoughts and feelings that might influence the study.

Participants

Participant Selection

Purposeful sampling was used to select the participants. Sharan Merriam (1988) stated that purposeful sampling is used when the researcher is attempting to gain insight from a specific group, such as social studies educators. Since I was interested in assessing teachers' responses to drama and the Nobel Women Curriculum, a graduate level education course concerning drama and storytelling in the classroom was an ideal source of participants. I selected TPTE 526: Drama and Storytelling in the Classroom, in the College of Education, Health and Human Sciences at The University of Tennessee. There was an element of convenience sampling, since my advising professor was the instructor of the course, and he allowed me access to the class.

Participants' Backgrounds

The participants were a diverse group in terms of their teaching experience, degree program, subject matter and grade level (see Table 7). Two students were working on their terminal degrees, one as a Ph.D. Candidate, and the other an Ed.D. One participant was trained in K-12 studies, one secondary school, two upper elementary and two lower elementary. Their ages varied widely. Three were over 40, two participants were between 30 and 40 years old, and one was between 20 and 25. When asked their primary content area, one declared history as a

specialty, one stated art, and the remaining four wrote general or elementary education. Three of the six declared that they had lived overseas, and four stated they spoke a language other than English. The data in the table have been augmented with information gleaned from the interview process.

Table 7:

Participant Information

Name	Program	Age	Ethnicity	Teaching Experience	Subject/Grade
Mr. C	PhD.	30-40	White	10 years classroom, 2 years vice-principal	Social Studies Secondary
Ms. T	Ed.D.	30-40	White	3 years 5 th grade, 4 years 2nd grade.	Literacy Elementary
Ms. R	M.Ed.	Over 40	Asian	2 years	Social Studies Upper Elem.
Ms. K	M.Ed.	20-24	White	Internship	Literacy, Social Studies, Science Upper Elem.
Ms. S	M.Ed.	Over 40	White	None	Art Education to Deaf Students Elementary
Ms. G	M.Ed.	Over 40	White	1-5 years	General Elementary
Ms. V*	M.Ed.	20-24	Asian	None	Math Secondary
Ms. X*	M.Ed.	20-24	White	None	Special Ed Elementary
Ms. Y*	M.Ed.	20-24	White	None	General Elementary

Individual Narrative Descriptions

The following paragraphs, in narrative form, contain information about each of the 9 participants who attended a Nobel Women Workshop. The reason for the inclusion of these details lies in the nature of case study research. The results of a qualitative study are not

generalizable to a wider participant base; instead, readers discover for themselves how applicable the findings are to their own experience (Merriam, 2009). Readers can learn vicariously from a case study through the researcher's careful narrative descriptions (Stake, 2005). In addition, Erickson (1986) argued that since the general lies in the particular, what we learn in a particular case can be transferred to similar situations. It is the reader, not the researcher, who determines what can apply to his or her context. Therefore, it is useful to have as complete a picture as possible of the study participants. The information for each person was drawn from demographic data provided before the workshop, from interviews, and the personal narrative storytelling activity in the Nobel Women Workshop. Randomly selected initials were used to identify the participants in order to protect their anonymity.

Mr. C. Mr. C was currently a Ph.D. candidate in the Department of Theory and Practice in Education (TPTE), specializing in social studies education. Mr. C's program advisor was Dr. T. He was born and raised in rural Tennessee, was white, and in his 30s. Mr. C had never lived overseas, and did not speak a world language. Mr. C served in the armed forces, and related one experience during this time for his personal narrative. He talked about how his unit was comprised of various ethnic and regional groups. All of them stuck to their own-- until one Korean-American soldier talked 30 or 40 of his comrades to join him for a little R and R. After that, the racial lines were down, and the unit truly became a team. Mr. C's teaching experience was 10 years in a rural high school social studies classroom, before moving into administration where he had served as a vice-principal for 2 years. His dismay with the results of this professional move was the inspiration to enroll in the Ph.D. program in order to become a university professor. It should be noted that the researcher and Mr. C were in the same program

at the university, took a class together the previous spring semester, and were in a research group together.

Ms. T. Ms. T was pursuing an Ed.D. in TPTE, with a specialization in literacy studies. She was a white woman in her mid-30s, and did not speak a language other than English. She lived overseas in Japan during her service as a U.S. Marine. For her personal narrative, she described the positive relationship that existed between Japanese nationals and the U.S. Marine Corps. This changed after American servicemen raped a Japanese girl. She taught fifth grade for 3 years, and was in her fourth year with second graders. She preferred teaching younger children because she felt she had a better opportunity to build basic skills.

Ms. S. Ms. S was completing a master's degree in both studio arts and art education. When possible, she incorporated courses in Deaf Education into her schedule. Ms. S was over 40 years old, White, and had never lived overseas. She spoke sign language. Ms. S was a court reporter until she got cancer, which affected the use of her arms. She decided that if she were going to go back to school for retraining, she would like to do something fun. Her daughter was deaf, and Ms. S loved drawing, so she combined the two into her new career objectives. She would finish her coursework this spring, and would complete her internship next year.

Ms. R. Ms. R was completing her master's degree and licensure in elementary education. She was over 40, from Pakistan, and therefore spoke another language and had lived overseas. In fact, she was born and raised in Pakistan, in a high socio-economic position. She earned her undergraduate degree at the University of Pakistan in English literature, married, and then focused on her daughter's education. She returned to the university 3 years ago, first taking courses at a local community college, then at the researcher's university. In her personal narrative, she described what American culture looked like from Pakistan: Elvis records, movies

and Non-Governmental Organizations. She said that nothing surprised her when she moved to the United States. Ms. R was currently teaching social studies at a private Muslim school to third, fourth, and fifth graders.

Ms. K. Ms. K completed her undergraduate degree in Chattanooga, and returned to her family home in Knoxville to earn her master's degree in elementary education. She had completed teacher licensure, and was now completing the graduate coursework. Her primary content areas were upper elementary literacy, social studies, and science; anything but math. Ms. K was the youngest of the participants, in her early 20s. She was White, spoke Spanish, and lived overseas in Mexico. During the personal narrative exercise, Ms. K described an episode during a 2-months period that she spent living in a Mexican orphanage. One night, she was awakened by machine gun fire, very near. The next day, half a mile away, a hotel wall was found covered with bullet holes from drug cartel infighting. Ms. K hoped to teach in her own classroom next year.

Ms. G. Ms. G attended both workshops, completed both surveys, and wrote the two reflections; however, she elected not to be interviewed. She was currently pursuing a master's degree in elementary education, general studies. Ms. G was over 40, white, had not lived overseas, and did not speak a language other than English. During her personal narration, she described what it meant to her to be in East Berlin, Germany, at the time of the Berlin Wall, especially the transition from going from the prosperity of West Berlin to the militarized poverty of the eastern zones of the city. She was currently teaching elementary school.

Ms. V*. Ms. V attended only the first workshop and completed the pre-workshop survey. Her sister was having a baby at the time of the second workshop. Ms. V was studying mathematics education at the secondary level. She was in her mid-20s, Vietnamese-American,

and had not lived overseas, although she did speak a language other than English. During her personal narration, she described the move her parents had made to America, and the fact that growing up, they family had little money. They didn't have a television or books. Then, when she was 10, she visited Vietnam, Hanoi, and realized how poor her extended family members were. They didn't even have beds or blankets. Another participant suggested that it might have been cultural, she replied, "No, they were just really, really poor." Ms. V intended to complete her teaching internship next year.

Ms. X* and Ms. Y*. These two students attended the first Nobel Women Workshop and completed the first survey. They did not attend the second workshop; their absence was not explained to the professor or the researcher. Only basic demographic information is known about these two women, who are twin sisters from rural Tennessee. They were White, in their early 20s, had not lived overseas, and did not speak a language other than English. They were both studying elementary education. Ms. Y specified that her content interest was special education and reading. They had difficulty with the task of sharing a personal narrative. Ms. X talked about babysitting. Ms. Y, after an effort, was able to relate the Oxfam GCE components to her work experience at the Cracker Barrel restaurant, and how she related to a homosexual fellow employee. Ms. Y concluded that even though she didn't agree with their choices, she knew "that they could decide for themselves."

Site Description: TPTE 526

TPTE 526 was offered during the fall semester of 2012, from 5:40 p.m. to 8:05 p.m. The catalog description for the course read: "Use of techniques of drama and storytelling to improve impact of teaching and to teach more effectively. Prereq: Classroom experience or admission to teacher education program" (TPTE 526: Drama and storytelling in the classroom, 2012). The

Nobel Women Readers' Theater curriculum workshop was given on two successive Thursday evenings in September, 2012. On the first evening, all nine students enrolled in the class were present. On the second evening, six of the students attended. One student was attending the birth of her nephew; two students, the sisters, did not account for their absence. These 3 people are noted in the participant descriptions and Table 7 with * and were not included in the study results, except in the case of the anonymous pre-workshop surveys. The class met in a seminar room, approximately 14 feet by 24 feet in size; as such, there were spatial limitations for classroom activities. The room contained one large conference table capable of seating a dozen students, facing each other. The walls were lined with children's books. The room had a comfortable, library-like feel, conducive to conversation.

Research Protocol

Data Collection

The fourth step in the research study was to collect the data. The data collection process started early in the research design with the development of the survey instrument, the reflection prompts, and the semi-structured interview protocol. Each of these data sources are addressed separately.

Survey Design. The principle investigator created a survey that was intended to measure the knowledge and attitudes of participants towards global citizenship education before and after the workshop. It is located in Appendix D. The survey instrument was designed with 20 questions, with responses based on a 5-point interval scale. The choice of responses was *strongly disagree, disagree, average/neutral, agree, and strongly agree*. The questions were designed to assist in answering the first three research questions. Survey questions 1, 12, and 20 regarded attitudes about drama and readers' theater. Survey questions 5, 10, and 19 concerned

knowledge and attitudes about Nobel Women. The remaining 14 questions addressed GE and GCE components. In addition, the survey contained eight demographic/background questions concerning the following categories: age, gender, ethnicity, teaching experience, grade level and subject taught, foreign language, and overseas living. The survey was pre-tested with an expert panel of four social studies doctoral candidates for content validity, and their feedback incorporated into the survey design. In addition, four pre-service teachers analyzed the survey tool, and provided feedback on wording, syntax, format of the stem question, order of items, and clarity of instructions (Colton & Covert, 2007) for subsequent survey edits. The survey was distributed and recollected at the beginning of the first workshop, and again at the end of the second workshop.

Documents. At the end of each workshop session, the participants were asked to reflect upon prompts in journal format. These prompts were designed by the researcher to gain data relevant to the first three research questions. After the first workshop, participants took the three journal prompts home, and returned their written answers at the beginning of the second session. The reflection prompts are located in Appendix E. There were two prompts for reflection after the second workshop session, and the participants were asked to email their responses to the researcher. The 6 participants who attended both workshop sessions completed all of the reflection prompts. The average length of the total responses was one page, single-spaced, per participant. These documents were imported into QDA Minor, a qualitative analysis computer program, for coding and further analysis by the researcher.

Interviews. All participants in the workshops were asked to volunteer to take part in 1-hour digitally-recorded interview sessions. (See Appendix F for the Interview Protocol) Five out of the six workshop participants agreed to be interviewed. All but one of the participant were

interviewed in the researcher's university office. Ms. R was interviewed in a local coffee shop. I asked the participants who missed the second session to allow me to interview them on two occasions, but they declined. The interview recordings were transcribed by the researcher using the Dragon Naturally Speaking Software. This data were then analyzed and triangulated for common themes and for associated relationships.

Table 8, titled *Research Questions and Data Sources*, identifies which data source was related to each research question. The top of each column identifies the research question, and the left side of each row identifies the specific item from the survey, workshop reflection prompt (WR), or interview protocol (IP) question. As mentioned earlier, the survey is found in Appendix D, the reflection prompts are housed in Appendix E, and the interview protocol is in Appendix F. This organization of the data sources was an important first step in the analysis. By reviewing the chart, I was able to quickly and easily locate the appropriate data for each research question.

Table 8
Research Questions and Data Sources

Research Questions- Data Sources	Question 1: Knowledge and Value of GCE	Question 2: Readers' Theater	Question 3: Nobel Women	Question 4: Workshop Strategies
Interview Protocol (IP): Question 1:				
IP Question 2:	A, B, C			
IP Question 3:		A, B		
IP Question 4:	C, D		A, B, C, D	
IP Question 5:				A, B, C
1 st Workshop Reflection (WR) Question 1:	X			
1 st WR Question 2:				X
1 st WR Question 3:	X		X	
2 nd WR Question 1:		X		
2 nd WR Question 2:	X	X	X	
Survey Questions: 2, 3, 4, 6, 7, 8, 9, 11, 13, 14, 15, 16, 17, 18	X			
Survey Questions: 1, 12, 20		X		
Survey Questions: 5, 10, 19			X	

Analysis

Content Analysis. In analyzing the data, I used an inductive process called Content Analysis. As Merriam stated:

In one sense, all qualitative analysis is content analysis, in that it is the *content* of interviews, field notes, and documents that is analyzed. Although this content can be analyzed qualitatively for themes and recurring patterns of meaning, content analysis historically has been very quantitative in nature. The unit of measurement in this form of content analysis center on communication, especially the frequency and variety of

messages... essentially, qualitative content analysis looks for insights in which situations, settings, styles, images, meanings and nuances are key topics” (p. 205).

Categories and variables initially guided the study, in that certain codes were established before the analysis like the GCE components and Nobel Women names. Other variables were allowed and expected to emerge throughout the study. Themes were crafted based on multiple evidence across data sources, including survey data, documents, and interviews.

Survey Analysis. The survey was given to the workshop participants before the first session ($N=9$) and after the second, concluding session ($N=6$). It was a paper and pencil format and the responses were anonymous. An Excel spreadsheet was created to enter all of the data, pre- and post-. This was used to organize the data by research question, and as a basis for individual spread sheets for each research question. Research question 1 had three spread sheets for ease of analysis. The statistical feature that was used was mode or frequency, and this measured how many participants selected an option on a 5-point interval scale, from *strongly disagree* to *strongly agree* for each question. These modes were then compared between the pre-workshop responses and the post-workshop responses. Charts were created in Excel to show these similarities and differences.

One difficulty that was encountered was that three individuals did not take part in the second workshop. This may have had consequences for the level of bias in the study. It was the observation of the researcher, and mentioned by several participants in the interviews, that two of the individuals who did not attend both sessions were the least worldly of the group. Therefore, the lack of their responses in the post-survey almost certainly skewed the results. Nonetheless, the responses that were gathered in the pre/post surveys shed light on the learning that was accomplished in the workshop. In addition, it should be noted that while basic statistical

procedures were used to make meaning of the participants' survey responses, in no way does this research intend to generalize the results of the study to a greater population. Instead, the researcher sought to uncover what these nine individuals experienced and learned through the GCE workshop.

Document and interview analysis. The data from the written reflections and interview transcripts were first imported into a qualitative software program called QDA Miner 4.0, created by Provalis Research. With the use of this tool, the textual data was analyzed in two coding cycles, according to the coding principles described by Saldana (2009) in his handbook, *The Coding Manual for Qualitative Researchers*. The first cycle incorporated descriptive, provisional, and values coding. The second cycle used pattern coding as its primary feature. The two cycles of coding are described below.

First cycle of coding. The first cycle employed the elemental type method of coding called descriptive coding (Saldana, 2009). The central topic of a passage of data was summarized in a word or phrase, and similar topics grouped for the second cycle of coding. Codes included reasons for taking TPTE 526 and demographic background. Another type of coding that was used was *a priori*, or provisional, in nature. Provisional coding establishes a set of researcher-generated codes, those the research believes might appear in the data. Nobel Women were a top provisional code; comments for individually named Nobel Woman were identified at the next level. The Oxfam GCE components were a provisional code, with knowledge, skills and attitudes containing their own sub-levels. Comments about readers' theater had a provisional code, as did each of the workshop activities.

Values coding was also utilized in order to reflect the participants' values, attitudes and beliefs. For example, under the provisional code of readers' theater were the values codes of

positive reactions and negative reactions. Under the provisional code of Nobel Women, values were identified like the advantages of using these women as the basis for a curriculum. In regards to workshop strategies, comments were coded that identified the values, attitudes and beliefs about which strategies were most successful. Finally, values coding identified which of the GCE components the participants felt were most important to teach their students.

Second cycle of coding. The primary goal during Second Cycle coding was to develop a sense of categorical, thematic, conceptual, and/or theoretical organization from the array of first cycle codes (Saldana, 2009). As such, pattern coding was selected for the next coding cycle.

Pattern coding is:

explanatory of inferential codes, one that identify an emergent theme, configuration, or explanation. They pull together a lot of material into a more meaningful and parsimonious unit of analysis ... It is a way of grouping those summaries into a smaller number of sets, themes, or constructs. (Miles & Huberman, 1994, p. 69)

In order to find patterns in the data, I used a feature in QDA Minor that allowed the researcher to group all data on a certain code into an Excel spread sheet. For example, I grouped all the comments for *Nobel Phone Call* into one Excel chart and compared the comments for similarities and differences. I created 15 different groups of comments for analysis, based on the descriptive, provisional and value codes created in the first cycle. The pattern coding resulted in clear themes and commonalities across the spectrum of the data.

Verifying

Using multiple strategies, including confirmation or triangulation, is used to strengthen the validity and reliability of qualitative analysis (Creswell, 2007). “*Triangulation* is the use of multiple and different sources, methods, investigators, and theories to provide corroborating

evidence” (Creswell, 2007, p. 208). I attempted to add validity to this study by having five interviewees, so that as many perspectives as possible could be included. I searched for agreement between and among the participant to address validation issues (Janesick, 2003). My field notes, kept after each of the workshops, were another data source that provided additional data for triangulation. In addition, after transcribing the interviews I did a member check by sending the transcripts and notes on emerging themes to the participants and asked them to verify the accuracy of the information reported in the transcript as a way of increasing validity and reliability (Creswell, 2007; Janesick, 2004).

According to Creswell (2007), there are a number of ways that a researcher can increase the reliability of their qualitative data analysis. It can be enhanced through detailed researcher notes, like the field notes I kept after each workshop. A quality recording device was used, and the researcher herself transcribed the recording using transcription software. Another method I used to encourage reliability was through researcher reflection throughout the study. I kept a research diary throughout the study, and tried to identify possible ways that I might be influencing the content of the interviewee’s descriptions in a manner that did not accurately reflect the participants’ actual reflections. I also wrote out alternative conclusions to those identified as the themes in the analysis of the transcripts, as suggested by Creswell (2007). I also tried to increase the study’s reliability by ensuring that the research questions were clearly outlined and the design of the study matches these questions, as suggested by Miles and Huberman (1994). This process is presented in Table 3.

Ethical Considerations

I was cautious and alert to any possible ethical issues and was confident that any possible ethical issues that may have arisen were minimized, if not completely neutralized. Some of the

ethical issues that Kvale and Brinkmann (2009) discussed that were relevant to this study included securing the participants' confidentiality, considering the consequences to the subjects, any stress the study may have had on the participants, making sure the transcription was a faithful description of the participants' statements, and deciding whether the participants should be involved in the interpretation of his or her statements.

Institutional Review Board

This study was approved by The University of Tennessee Institutional Review Board (IRB) on June 4, 2012 (IRB # 8875). The IRB determined that the study met the federal criteria to qualify as an expedited approval study. The Letter of Consent is located in Appendix A and a copy of the IRB approval is located in Appendix B.

Nobel Women Workshop

Research-Based Design

The data that were discussed in the beginning of the chapter resulted from the Nobel Women Readers' Theater workshop. Participants took part in a 6 hour workshop that was designed, on the literature for teacher training in global education. The ideas of Appleyard and McLean (2011), Avery (2004), Haakenson et al. (1999), Kirkwood (2001b) and Merryfield (1995) were integrated into the Nobel Women Workshop design. Figure 7, *Elements of Teacher Training Programs in GE*, contains a synthesis of this research. Next, these elements of teacher training programs were related to the activities in the Nobel Women Workshop. The elements described in the review were receiving instruction in GE and GE, gaining knowledge of world issues, having cross-cultural experiences, addressing controversial issues, and using interdisciplinary and thematic instruction. The pedagogical tactics described in the literature

were cooperative learning, problem solving, experiential learning, explicit modeling, and reflecting on practice. Table 3 displays these relationships.

Nobel Women Workshop Activities

There were several considerations in designing the NWRT workshop activities. First, the review of literature provided examples of best practice for teacher training in GCE. Second, it was important to design activities that were in line with the course description. Since the purpose of TPTE 526 was to teach teachers how to incorporate drama and storytelling in the classroom, the workshop activities also had to reflect this goal. Therefore, the activities were expanded to other types of drama activities as well as readers' theater. Two examples of this were the personal narrative storytelling and the Nobel Phone Call skits. The workshop was designed for two, 3-hour sessions, and was composed of six main activities. In the first session, the participants began by completing the 20-item survey. Four workshop activities followed: defining GE/GCE, categorizing the Oxfam components of GCE, personal narrative storytelling, and the Nobel phone call. The second session focused on readers' theater. First, participants learned about this method with an example, *I will be a Hummingbird*. The remainder of the session was dedicated to the Nobel Women Readers' Theaters. The lesson plan for the Nobel Women Workshop is provided in Appendix C.

Defining GE/GCE. The first main activity in the workshop was defining GE and GCE. This was intended to develop greater knowledge and understanding about global citizenship education. Each participant was given a worksheet and asked to write down any words or phrases that they thought helped define GE and GCE. As I circled the table where the participants were working, I noted that the most worksheets contained one or two words, with the most common descriptor being *culture*. Next, I asked the participants to work together in

pairs to share and further develop their definitions. After this step, most pairs had three or four descriptors. Finally, I moderated a group discussion, with each pair sharing their answers. I guided the participants to reach a common understanding of the definition of global education and global citizenship education.

Classifying Oxfam components. The next activity was intended to guide participants to refine their understanding of global citizenship education. The participants self-selected a partner (in one case, there was a trio of participants). Each pair was given an envelope containing 19 strips of paper, on which were written the 16 components of GCE described by Oxfam, as well as the three headings of *knowledge*, *skills* and *attitudes*. The instructions were to organize the words and phrases in any way that seemed logical to them. They were given a graphic organizer which told the participants that there were three headings, and that each heading contained 5 or 6 sub-categories.

The room buzzed with conversation as the partners discussed the 19 items and attempted to classify them. After 5 minutes, the participants had not identified the three main topics, and so I approached each group and gave them the headings of *knowledge*, *skills*, and *attitudes*. After that, the groups quickly negotiated the rest of the categorization. I handed out a graphic organizer of the Oxfam components, and we discussed as a whole group the components that were most unfamiliar to the participants. The least familiar terms were sustainability and empathy.

Personal narration. The next activity was designed to have participants relate the GCE components to their own lives, reflecting on and personalizing the experience. It was also intended to build a sense of trust and community within the group. The drama strategy of personal storytelling was the vehicle to achieve these aims. The instructions were for each

participant to think about the Oxfam components and relate one of them to their own personal experience. They were asked to tell a personal story, a narration, to the class. I modeled this by telling several stories from my past. I described the reverse discrimination I felt while I lived on Guam. I talked about the upcoming presidential election, and how I wasn't sure about my own power to make a difference in American politics. I described my experience in Moscow, Russia the day after 9/11. We went around the table, and each participant shared a personal story related to GCE. A summary of these stories was reported in the previous section entitled *participants*. What was notable about this activity was the depth of experience of the participants and the wealth of background they brought to the discussion.

Nobel phone call. The third activity was designed as a drama strategy to familiarize the participants with four women who won the Nobel Peace Prize. Participants were paired (or put in a trio) based on their interest in one of the four women: Wangari Maathai, Alva Myrdal, Rigoberta Menchu, or Shirin Ebadi. I explained how Nobel Prize winners receive a phone call, often unexpectedly, to inform them of their honor. The groups were asked to read a brief biography of their woman. Next they prepared a short skit of a phone call, with the purpose of introducing their woman to the group. We ran short on time, and some participants felt rushed in their preparation. Nonetheless, there was sufficient time for each group to present their phone call to the others. Participants were given the first three reflection prompts and asked to bring their responses to the next session. The purpose of this writing activity was to encourage participants to reflect upon their experience in the workshop, as well as provide data for analysis.

Modeling with Maathai and the Hummingbird. The second workshop was dedicated to exploring readers' theater as a vehicle for global education. The purpose of the first activity was to model for the participants the development of a readers' theater. First, participants were

given a handout outlining the elements of readers' theater. Next, a YouTube video was shown in which Wangari Maathai narrated the Japanese fable, *I Will be a Hummingbird* (Benenson & Rosow, 2009). In this tale, a tiny hummingbird worked its hardest to extinguish a forest fire, even though the larger forest animals told him he was too small. The message was that each of us has the power to make a difference. The activity not only emphasized one key Oxfam component, but also put a face to one of the Nobel Women.

I next handed out a readers' theater script that I had developed based on *I Will be a Hummingbird*. Participants each selected a role, and we acted out the readers' theater together. A discussion followed, centered on how participants might incorporate readers' theater into their own content and age level of instruction. We also discussed the types of material that are best suited for readers' theater development.

Nobel Women Readers' Theaters. The majority of the remaining time was allocated to exploring the Nobel Women readers' theater scripts. Participants again selected the Nobel Woman of their choice for further exploration. The majority of the participants chose the same woman from the first workshop; however, because three of the class members were absent, we made three groups and some re-assignment took place. The script on Shirin Ebadi was not used at this point in the workshop. Each group was asked to review their script and to teach the lesson to the class. Time was given to read and prepare. Each group then taught their readers' theater to the class. The script of Shirin Ebadi was read last by the group. Discussion followed.

I recorded several cumulative comments in my field notes. In general, the participants were partial to Rigoberta Menchu, in part because that script appealed to a younger audience, down to grade 3 or 4. In some cases they felt that the scripts were *preachy*. In the case of the Maathai script, there was the suggestion that a few characters might be deleted in order to add

clarity to the plot. It was noted that, in the *Hummingbird* script, tigers do not live in Africa. I should change that animal. On a more positive side, participants commented that the scripts led to powerful connections. They felt that the biographies gave critical background information to use with kids. They felt that the students would become invested in the Nobel Woman, and the readers' theater linked into that prior knowledge and connection with the Nobel Woman. One participant stated that high school students would connect with the humor. Another participant stated that the readers' theaters moved the women from lines on a page. Acting out the dramas of their lives humanized the women and brought them to life. Participants felt that students would be able to retain the knowledge better through the process of drama.

Participants completed the survey again. I asked them to consider allowing me to interview them. If they agreed, I asked that they note that on the bottom of their first reflection responses, which I handed out and then re-collected. I gave the participants the second two reflection questions, and requested that they email their responses to me. I thanked the participants for taking part in the workshop.

Chapter Summary

A qualitative case study design was selected for this research study. The 9 participants were all graduate students in TPTE 526, a drama and storytelling class at a large research institution in the southeastern United States. There was a great deal of diversity among the participants on many levels. A pre- and post-workshop survey, written reflections by participants, and semi-structured interviews were the data collection instruments. These data sources were coded in two rounds, and essential themes were identified. The final part of Chapter 4 describes the Nobel Women Readers' Workshop that was the source for the data. The findings for each of the four research questions are reported in Chapter 5.

CHAPTER 5:

RESULTS

Introduction

The purpose of this study was to determine teachers' responses to global education strategies incorporating drama and Nobel Women. This chapter examines the research findings of this case study by analyzing the survey, reflection, and interview data in order to answer four research questions.

1. What did the teacher participants know and value about GCE before and after the Nobel Women Workshop training?
2. How did the participants respond to Readers' Theater as an effective pedagogy for GCE?
3. What relationship did the participants see between the Nobel Women Curriculum and GCE?
4. Which of the specific workshop strategies were viewed as the most successful by the participants?

The data analysis for each question was both quantitative and qualitative in nature. The quantitative analysis involved the interpretation of a survey data given before and after the Nobel Women Workshop. The qualitative data consisted of interviews of five educators using a semi-structured interview format, as well as written reflections by the participants. In addition, the researcher kept field notes. In the reporting of the qualitative data, *I* indicated comments made by the interviewer, and each participant was identified by a randomly selected letter and *Ms.* or *Mr.* Two themes emerged from each of the research questions. Each of the eight themes is

described in order of the research question, and the supporting data is then presented in narrative form. Table 9 outlines the themes in anticipation of their discussion.

Table 9.

Emergent Themes

Research Question Topic	Theme
Question 1: Knowledge and Value of GCE	<ol style="list-style-type: none"> 1. The NWRT workshop provided the opportunity for participants to learn more about GCE. 2. The most important GCE components to address with students were globalization/interdependence, critical thinking skills, and cultural diversity.
Question 2: Drama Pedagogy	<ol style="list-style-type: none"> 3. Readers' theater can increase active involvement of students in their own learning, ability to connect content to their own lives, as well as the motivation to learn. 4. One problematic feature of using readers' theater is that quite often in dealing with significant content there are mature themes. Another problem is that providing depth of content versus breadth requires a great deal of time. Third, experiential, constructivist pedagogy can be viewed by administrators as detracting from a focus on tested content.
Question 3: Nobel Women	<ol style="list-style-type: none"> 5. Teachers are receptive to, and learn quickly about, role models that can be explored with their students. 6. The issues with the most impact concerning the Nobel Women were indigenous rights, environmental concern, and empowerment of women.
Question 4: Workshop Strategies	<ol style="list-style-type: none"> 7. The pedagogy employed in the workshop strategies necessitated critical thinking skills, an understanding of globalization and interconnectedness of the planet, and encouraged the belief that the individual can make a difference. 8. The most important outcome of the NWRT workshop was that the participants felt more empowered and inspired to make a difference, and felt that their students would also increase this attitude through using the NWRT curriculum.

Analysis of Research Question 1: What do current and pre-service teachers know and value about GCE before and after the workshop training?

Two themes emerged in response to Research Question 1. First, the results indicated that the NWRT workshop provides the opportunity for participants to learn more about GCE. Second, the most important GCE components to address with their students were globalization and interdependence; critical thinking skills; and cultural diversity. Three data sources provided the support for these general findings. First, the pre- and post-workshop survey contained 14 questions designed for this purpose. Second, the first reflection questions 1 and 3 prompted participants to write about their knowledge and value of GCE. In addition, the interview protocol questions 2A, 2B, 2C, 4C, and 4D invited the participants to discuss this research question, as well. It is useful to divide Research Question 1 into two sub-questions for data analysis:

1. What did participants know and value about GE/GCE **before** the workshop?
2. What did participants know and value about GE/GCE **after** the workshop?

The underlying question for discussion is: Did the Nobel Women Workshop add to participants' knowledge of and value for GE and GCE?

What Did Participants Know About GE/GCE Before the Workshop?

Survey Data. The majority of the questions on the survey, 14 out of 20, were intended to measure the opinions, beliefs, and perceptions of the participants regarding global citizenship education. The survey is provided in full in Appendix X. Three of the questions (3, 11, and 18) asked the workshop participants about their background knowledge concerning global education, the answers of which are displayed in Figure 8.

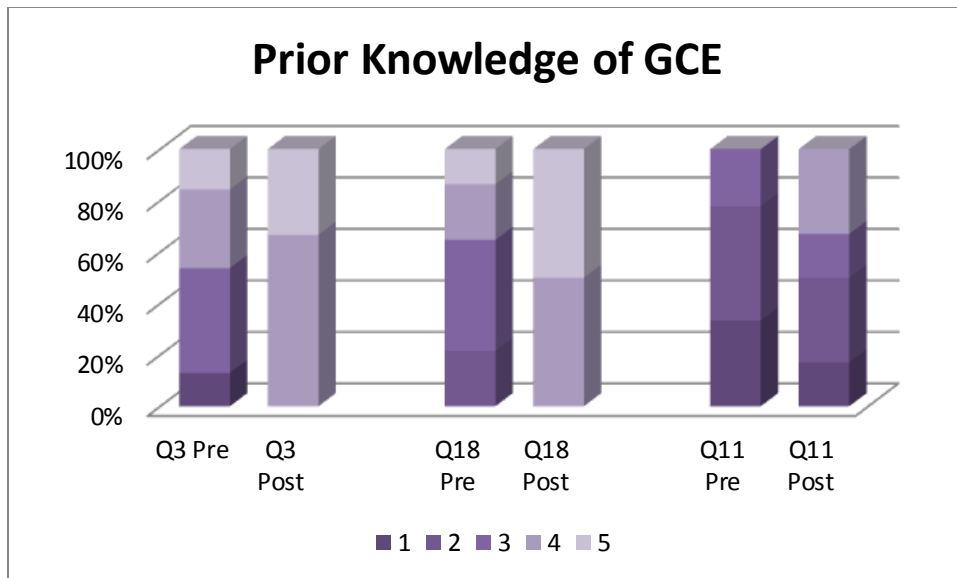


Figure 8. Prior Knowledge of GCE.

Questions 3 and 18 asked similar questions: “I am familiar with the concept of global citizenship” and “I know what global education means.” In the pre-survey, 33% (3/9) of the participants *agreed/strongly agreed* with Question 3, and 43% (4/9) *agreed/strongly agreed* with Question 18. In other words, less than half of the participants felt they were familiar with or knowledgeable about GCE or GE. Regarding Question 11, “Global education was taught in my teacher education classes,” not a single participant *agreed/strongly agreed*.

Interview Data. Interview Protocol Question 2A asked what each participant knew about global education before the workshop experience. The responses of the five interviewees were fairly consistent. They had little exposure to the concept of global education before the workshop. Several participants stated explicitly that they had never heard about GCE or GE before, including Ms. T and Ms. R.

Ms. T: *I heard nothing... I could make a guess about what they meant, but I didn't know anything about the components.*

Ms. R: I had never really heard about it. I had never heard about global education.

Two of the five participants stated that they had heard it mentioned briefly in graduate studies classes, but never in undergraduate courses. Mr. C was the only participant who had some background knowledge about global education, due to a shared class with the researcher the previous year.

Mr. C: I had actually become aware of global education through you, with the class we took in the spring together. That's really the first I heard of global education.

The interview data confirmed what the survey data indicated. That is, the participants had little exposure to the ideas of global education or global citizenship education before the Nobel Women Workshop. However, the next section shows that after the workshop, participants increased their understanding of GCE, as well as the value they placed on it.

What Did Participants Know and Value About GE/GCE After the Workshop?

Survey Data. Following the workshop, the survey results for questions 3 and 18 had changed. There was unanimous agreement among the participants that they were familiar with the concept of global citizenship, 100% (6/6) *agreeing or strongly agreeing* to the question, compared to 33% (3/9). In addition, the participants also all *agreed or strongly agreed* (6/6) that they knew what global education meant, compared to 43% (4/9) in the pre-survey. This can be interpreted to mean that the workshop was successful in helping participants gain a clearer understanding of the idea of global education and citizenship.

Six of the survey questions focused on the importance of teaching and learning about various issues related to global citizenship. In every instance, the percentage of participants increased in the category *strongly agree*. Figure 9 demonstrates this increase in agreement.

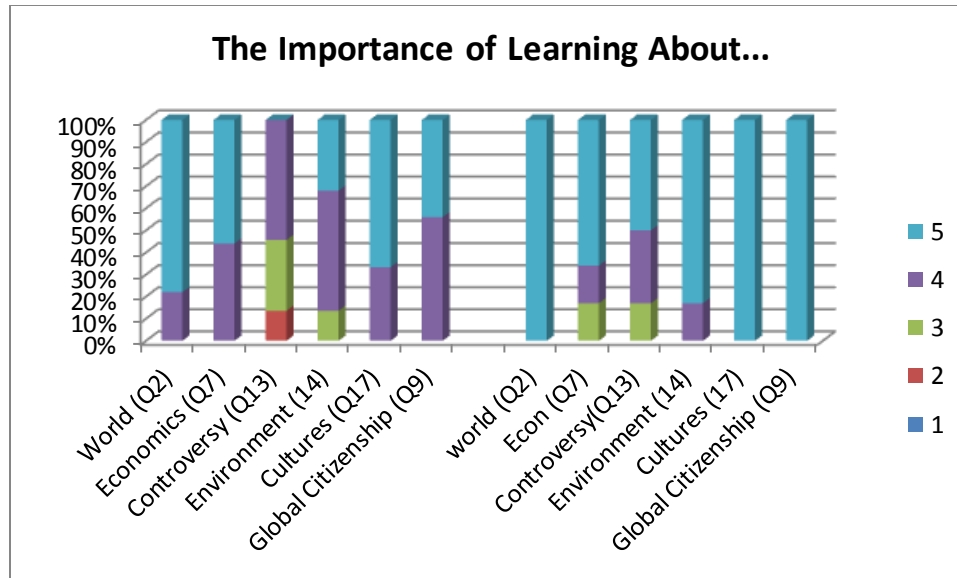


Figure 9. The importance of learning about GCE topics.

Most notable were the pre/post differences in response to questions 9 and 17. Question 9 stated: “Students should be prepared to be global citizens.” In the pre-survey, 43% (4/9) *strongly agreed*, and in the post-survey, 100% (6/6) *strongly agreed*. Question 17, “It’s important to learn about people from different cultures and backgrounds” had similar results; 66% (6/9) *strongly agreed* in the pre-survey, and 100% (6/6) *strongly agreed* in the post survey. Perhaps the most interesting comparison in these six questions was regarding the teaching of controversial topics, Question 13. 56% (5/9) *agreed or strongly agreed* in the pre-survey, but 83% (5/6) *agreed or strongly agreed* in the post-survey. This is related to the point made in the review of literature that is difficult for teachers to address controversial issues versus less complicated topics like recycling. The NWRT workshop may have the potential to encourage teachers to address difficult issues of global concern.

The other three survey questions that have data displayed in Figure 9 are questions 2, 7, and 14. Question 2 stated, “Learning about the world isn’t very important.” While the majority *strongly disagreed* (78%) (7/9) with this statement in the pretest, this moved to 100% (6/6) *strongly disagreeing* in the post-test. Question 7 stated that “learning about world economics is important.” The percentage of participants that *strongly agreed* changed from 56% (5/9) to 66% (4/6). The pre and post test results for Question 14, “Environmental education is important” changed from 33% (3/9) *strongly agreeing* to 83% (5/6) *strongly agreeing*. Again, which the shifts in response for these six questions were a matter of small degree, it was consistent on all questions.

Three more questions looked at aspects of global citizenship. The results for Questions 4, 8 and 15 are displayed in Figure 10.

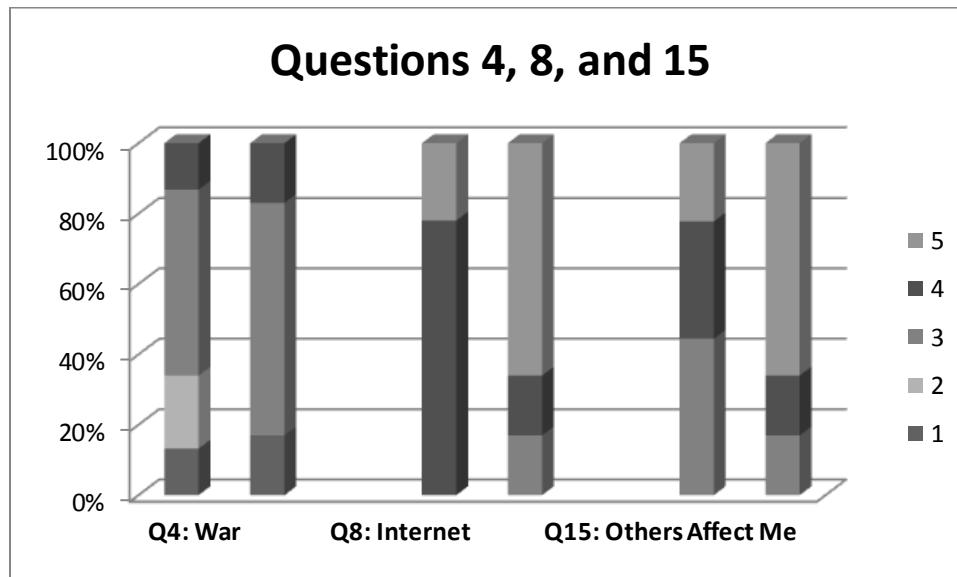


Figure 10. Questions 4, 8, and 15.

Question 4 stated that war is inevitable because of the nature of humans. In the pre-test 11% (1/9) *agreed* and in the post-test, 17% (1/6) *agreed*. This demonstrates a positive view of the nature of mankind. Question 8 stated, “The internet is a window to other cultures.” The responses in the *strongly agree* category changed from 22% (2/9) to 66% (4/6). The belief that people in other countries directly affect my life was the topic of Question 15. Those that *strongly agreed* to the sentiment again shifted from 22% (2/9) to 66% (4/6). In other words, there continued to be an upward trend in the survey data in the direction of appreciating the importance of various aspects of global education. The next section addresses Theme 2. This theme identified particular elements of the Oxfam framework of global citizenship that were especially valuable to the participants.

Interview Data and Workshop Reflection Data. Interview Protocol Question 2B asked participants what they knew about GCE after the Nobel Workshop and 2C asked participants which of the Oxfam characteristics seemed the most important to them. In addition, Workshop Reflection Prompt #1 asked participants, “Which aspects of GCE are the most important to address with students? Explain.” Based on these three sources of data, the most frequently discussed of the GCE components were identified. Table 10 shows which components each participant selected as the most important to teach their students.

Table 10

Most Important GCE Components Stated by Participants

	Globalization & Interdependence	Critical Thinking Skills	Diversity & Respect for Diversity	Social Justice	Concern for the Environment	Empathy	Peace and Conflict	Power to Make a Difference
Mr. C	X							X
Ms. G	X	X		X				X
Ms. T		X	X			X		
Ms. S	X	X	X					
Ms. K			X		X	X	X	
Ms. R	X		X					

It was interesting to note that nearly half of the Oxfam components of GCE were not selected by any of the participants as the most important. In addition, Table 9 shows that the three components most often viewed as most important were clear favorites. These were diversity/respect for diversity, globalization and interdependence, and critical thinking skills. In addition to this tabulation, each participant provided narrative data concerning the topic of the most important GCE components.

An analysis of these comments provided insight into the rationale behind these selections. Not only was it important to evaluate which Oxfam components were considered important by

the participants, but it was even more critical to know why they chose these particular topics. It has implications for the curriculum for this and future GE/GCE curriculum projects, which will be discussed in Chapter 6. The next five paragraphs describe the narrative data for each participant.

Mr. C. In his written reflection, Mr. C discussed the importance of the Oxfam knowledge component *interdependence* and the attitude component of *the belief that one can make a difference*. He stated that students need to be more concerned about those around them and less self-centered. Mr. C also recognized that sometimes his students did not feel empowered to make a difference because the problems seem too large and complex.

Mr. C: The most important aspects of global citizenship education to address with students are interdependence and the belief that people can make a difference. In my teaching experience, I have found students, like most people, are quite self-centered and unconcerned about the welfare of the people around them. And sadly, the students I have encountered who do feel concerned for their fellow man tend to believe that the problems they face are too large and complex to be fixed.

Mr. C said that the workshop might help him address this frustration about empowerment with his students. The role models of the Nobel Women spoke to him about the need, and the ability, of people everywhere to make a difference.

Mr. C: And what I found in the workshop that we did was that there are people who are enduring great hardship and rising above it, and trying to make the world better place. In Iran, in South America, not only are there people who are simply living a lifestyle that we might find very interesting or out of the norm, but there are people who are fighting to preserve (a) maybe to preserve that (b) maybe to stop discrimination against that and (c) to actually improve the world. And that's something that I would've been lacking in my teaching, too.

Mr. C. found in the Nobel Women curriculum examples of people from around the world who were passionate about improving the world, and this required him to examine his own teaching. He felt that, perhaps, the example of the Nobel Women could encourage his students to believe they could tackle global issues.

Mr. C also emphasized the importance of interconnectedness. He recounted how he had always been interested in other cultures, but had not necessarily made the leap that they were interconnected with the United States. As a result of the workshop, he valued the importance of teaching that other cultures and peoples affect us.

Mr. C: I always taught cultures and I find them just fascinating ... but I had never really seen it taken to the level of being thought through the way that global education is. It was more of a "look at how interesting this culture is! I think that's the point that I was missing... was the interconnectedness... I always thought that other cultures were valuable... This is a lifestyle that is as intelligent and as equally important as lifestyle that we have, and that's what I had always taught--that the interconnectedness and the fact that a tribe in the Amazon jungle, or a tribe in Zimbabwe, affects me.

Mr. C. took away from the workshop two essential ideas of global citizenship. First was the idea that we are interconnected to other cultures, and that they matter to us not just as a curiosity, but because they impact our world. Second, he addressed the fact that many individuals find global problems overwhelming. The example of the Nobel Women, however, gave him faith that individuals could make a difference.

Ms. G. Only workshop reflection data was available from Ms. G. She wrote that the most important GCE knowledge components were *globalization and interdependence*, as well as *social justice and equity*. In the skills category, Ms. G wrote that *critical thinking* was the most important. In the attitudes division, she felt that *the belief that people can make a difference* was the most important. Her Reflection Question #1 response provided extensive support for her arguments.

Ms. G: In many ways, it is difficult to choose just a few aspects of GCE because the components are really interconnected and provide a thorough explanation of this phrase. However, if focusing on key aspects, I would emphasize the following characteristics of this concept:

Globalization and Interdependence, as well as Social Justice and Equity under the knowledge components. I would want my students to understand that what they do and

what others do affect each of our lives on a regular basis even though we live many miles and cultures apart. I would also emphasize Social Justice and Equity because while by no means a perfect society, our country has far greater tolerance and attempts at providing equality than many other countries in the world....

The skill... that I would focus on is the "Critical Thinking" part. Learning to think critically is an important basis for analyzing information. By being able to do this competently, one could apply the skills to other aspects, such as "Ability to challenge Injustice and inequalities."

Within the attitudes component, I would focus on the "Belief that people can make a difference." My rationale for this is that it is an underlying basis for many of the other characteristics of attitude. If people can make a difference, they will commit to ensuring social justice and equity and valuing and respecting diversity. If people believe they can make a difference, it should also have a positive impact on individual identity and esteem.

In summary, Ms. G wanted her students to understand that different cultures affect each other.

She also wanted her students to understand that the tolerance and equality she values in

American society can lead to social justice and equity. She saw critical thinking skills as the

precursor to other skills, like the ability to challenge injustice and inequality, just as she saw the

belief that people can make a difference as the precursor for the other attitude components like

respecting diversity.

Ms. S. Ms. S valued primarily *globalization and interdependence, critical thinking skills, and respect for diversity*. In regards to globalization and interdependence, she stated:

Ms. S: *It all affects us, too. You know, the world shrinks every year, especially the Internet, communicating with people around the world and it's important for kids to understand that, that things that we can do can affect others other countries... and they are going to affect us, you know. And not just looking out for ourselves but that we should be looking out for these other people...*

Ms. S noted that people around the world are more and more interconnected, and that we have a responsibility to care for others, even those far away. Ms. S also talked about the importance of critical thinking skills. She related this to the authentic experiences she had growing up on a farm, and how her own daughter lacks hands-on activities.

Ms. S: *With art, it's the critical thinking type thing so that's something that I really.... when I grew up I lived on a farm and we had a garden we had cows and we spent most of our days outside inventing our own things and my daughter growing up, watching her and I think she's missing so much by not having that hands on stuff that I was able to have and so as I thought about teaching art I thought of more problem-solving things to try to feed to them so that they can learn themselves.*

Ms. S stated that not only growing up on a farm, but also her work as an artist and art teacher allowed her to access critical thinking skills that she fears her daughter is not developing. In her workshop reflection, Ms. S talked about the importance of respect for cultural diversity. She explained that teaching art offers excellent opportunities to teach about multiculturalism.

Ms. S: *I believe multiculturalism is a very important topic for the classroom. It would be a rare thing to have a classroom with all students from the same people group/culture, but even if they were, it would still be equally important to help the students see the rich heritage and value of other cultures. I will teach art so it is easy to incorporate art from other cultures into lessons, but it is so important to not only teach the technique but also teach about the people and their culture.*

Through her work as an art teacher, Ms. S felt that she could, and should, teach students the important GE components of cultural diversity, critical thinking, and global interdependence.

Ms. T. Ms. T's primary area of importance of GCE for her classroom was the respect for diversity. She wrote and talked about the diverse population of her classroom, and why this topic was so important to her:

Ms. T: *I teach second grade students in Knox County. At my school, there are a high percentage of ESL students who come from many countries. Most speak their native languages, in addition to learning English. Many cultures are represented. As such, three aspects of GCE that might be most important to discuss with my students are value and respect for diversity, a sense of identity and self-esteem, and respect for people and things.*

Ms. T spoke in depth about her classroom community as she was describing why respect for cultural diversity was the most important Oxfam component to address with her students.

Ms. T: *The school that I'm teaching in has one of the highest percentages of second language learners and emotionally challenged kids... Some students were transferred in from neighboring schools because of our ESL program, where other schools maybe didn't have one, so those kids who have lived in Tennessee all of their lives ... They are reacting to some people who might be different from them. So as far as that, it's really helpful.*

I: *Can you think of any instance where there was a reaction to some white southern Tennessee students to other populations in the classroom?*

Ms. T: *Yeah, I can... A lot of it comes from what kids have heard from home. A lot of them have heard things about other people that might not necessarily be true, and so as a teacher, you have to be a middleman and introduce them to maybe a different way of looking at things, and correcting them, what their parents have told them, who up until now have been the end all and be all I think that for them to see multiple exposures... It helps. I think that one conversation isn't going to do it, but over the course of the school year for them to maybe see somebody else in a different light or maybe learn to respect people...*

In other words, Ms. T's classroom has had an increased level of diversity. Some students came to the classroom with information from their parents that might not have been respectful of other groups. Therefore, she felt that one of her responsibilities was to provide alternate perspectives on diversity than those that students might only hear at home. She felt that, over time, she had the opportunity to correct misconceptions and help students to understand the importance of mutual respect and understanding for diversity.

Ms. K: This participant stated that all of the components were equally important and they all tied together. In the activity where she and her partner categorized the Oxfam GCE Components, the pair focused on were diversity, the environment and sustainability, respect for people and things, empathy, and peace and conflict. In her written reflection, Ms. K focused primarily on the importance of respecting diversity.

Ms. K: *I think that one of the most important is diversity. Nowadays, diversity is something that every child is going to experience at some point in their lives, and they need to be prepared and ready for it at an early age. They need to have had conversations with their parents about what diversity means, how to treat people, and*

how they can help others around them who are in diverse situations. They need this exposure early on in life.

This reflection repeats the comments of Ms. T, echoing the importance of addressing diversity with students.

Ms. R: Ms. R continued the theme of the importance of a respect for other cultures and diversity. She was especially aware of the idea of preconceived notions about other cultures.

***Ms. R:** I think that attitudes have to change. People have preconceived notions and ideas about other groups of people who look different; their culture and language is different so we assume the worst about them. In this global world the distances have become reduced due to technology and education. The media and round the clock news channels have made reaching out to the world easier and quicker.*

Ms. R's comment again emphasized the importance of learning about others. In addition, she acknowledged the reality of global interdependence through the media, technology, and education.

To summarize the findings of Research Question 1, the participants knew little about GCE before the workshop, but their knowledge and value for GCE increased. The majority of them agreed that three of the Oxfam components of GCE were especially important. For the knowledge that should be taught, globalization and interdependence was of primary import. The skill that was considered most important was that of critical thinking. Respect for diversity was described by the participants as the most important attitude to develop in students. It can be concluded that once participants learned more about global citizenship education, they felt that it was relevant to their classrooms.

Analysis of Research Question 2: How did the teacher participants respond to Readers' Theater as an effective pedagogy for GCE?

The second research question addressed the use of drama as an effective pedagogy for teaching about global citizenship. Table 8 designated the data sources for this question as Survey Questions 1, 12, and 20; Interview Protocol Questions 3A and 3B, and both reflection prompts after the second workshop. Theme 3 data pointed to the perceived strengths of readers' theater: that it actively involves students in their own learning; helps students to connect content to their own lives, as well as can help motivate students to learn through fun and humor. Theme four identified three perceived weaknesses of the Nobel Women readers' theater. They sometimes contain mature themes, can take a great deal of instructional time, and constructivist – type pedagogy can be seen to detract from focus on tested content.

Survey Data

There were three questions in the survey that addressed the use of readers' theater. Two of the questions, 12 and 20, regarded drama strategies in general and Question 1 asked specifically about respondents' opinions about readers' theater. Figure 11 displays the data for these three questions.

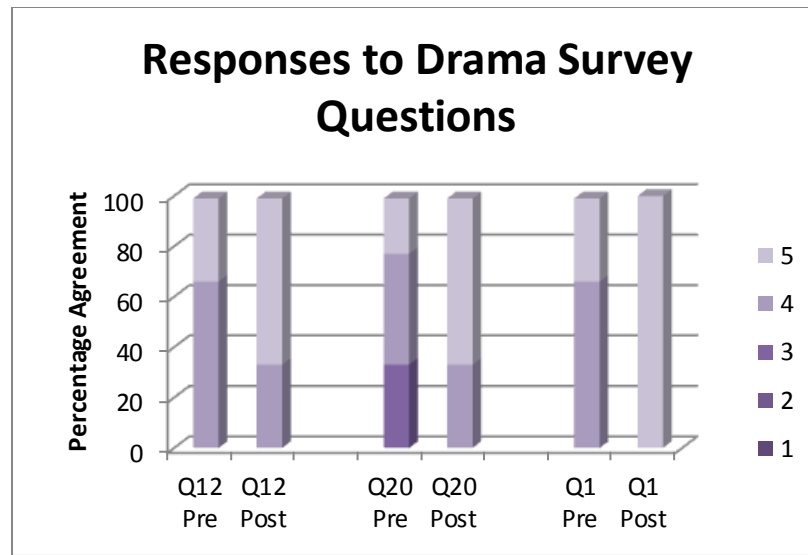


Figure 11. Responses to Drama Survey Questions.

In response to Question 12, all participants in the pre-survey *agreed* or *strongly agreed* that drama activities were effective teaching strategies. The difference in results between the pre- and post-survey was observed in the percentage of those who *strongly agreed*. In the pre-survey, 33% (3/9) *strongly agreed* compared to 66% (4/6) in the post survey. For Question 20, “Drama activities are useful for addressing serious topics”, 22% (2/9) *strongly agreed* in the pre-survey, and 66% (4/6) *strongly agreed* in the post-survey. Regarding the use of readers’ theater specifically, all participants *agreed* or *strongly agreed* that RT was effective. Again, the difference between the pre and post survey responses was that in the pre-survey, 33% (3/9) *strongly agreed*, whereas in the post-survey, 100% (6/6) *strongly agree* with the statement. These are small differences, but considering that the participants were all enrolled in a Drama and Storytelling class, this increase has more significance.

Participants' Perceived Strengths of Readers' Theater

As evidenced from the survey data, participant response to readers' theater was overwhelmingly positive. Through interview and reflection data, a theme concerning specific strengths emerged. These strengths included the active involvement of participants; the presentation of new information/material in a manner easy to connect and relate to; and that the readers' theaters were entertaining, humorous and fun.

Active involvement of participants. Active involvement of students in their own learning is a cornerstone of constructivist learning (NCSS, 2008). As noted earlier, the NCSS stated that one element of powerful teaching of the social studies is that students are active.

Active lessons require students to process and think about what they are learning. There is a profound difference between learning about the actions and conclusions of others and reasoning one's way toward those conclusions. Active learning is not just 'hands-on,' it is 'minds-on.' (NCSS, 2008, Qualities of Powerful and Authentic Social Studies, Bullet Point E.)

Several participants ascribed this quality to the Nobel Women Readers' Theaters, in either their workshop reflections or interviews.

***Ms. T.** Participants were actively involved in learning about the four Nobel Women as we read dialogue centered on their lives.*

***Ms. K.** Kids love it when they get to act something out or do anything besides just sit there and read. They love it, the love to be on their feet.*

Not only did the participants appreciate the fact that students learn in kinesthetic ways (Gardner, 1999), but that the experience was engaging intellectually, as described in the next section.

New material is easy to connect and relate to. The participants also felt that the Nobel Women Readers' Theater scripts were easy for students to make connections with.

Mr. C: *It (readers' theater) makes the information more interesting than just the reading of facts, and allows students to bring drama, humor, and inflection into the subject they are learning... The use of the readers' theaters shows the women as human beings, and sets them in their time period and social circles.*

Using the readers' theater scripts, then, allowed students to see the women as human beings, not just words on a page. They could connect to their time period and social standing. This helps students to relate to the Nobel Women. As Ms. G stated:

Ms. G: *Reader's Theater is a great tool for teaching kids. By using it with GCE, it helps students become more connected to the person's life. The student will likely gain a better understanding of the person and their accomplishments. It will also help them to weave the story of that woman's life and its relationship to the larger world. Reader's Theater creates more of story as opposed to simply listing facts or information about the individual.*

Mr. C and Ms. G both commented by engaging in a story, versus a listing of facts, the women were contextualized, and the participants could connect to their experiences more easily. Ms. K concurred with the importance of acting and using imagination. In addition, both she and Ms. S talked about the importance of repetition.

Ms. K: *It lets them use their imagination. I feel like that's half of it, too, is getting them to understand what they're reading, and then letting them act it out... Giving them the time to read through it, and then figure out, like, what's important about it... The things to focus on.... then after that let that letting them use their imagination... In a classroom setting I would think you would want them to practice, like, several times... That's where the whole point of readers' theater is the repetition. That really internalizes the information...*

Ms. S: *I believe RT is valuable to present information to students and to make it real to them, especially if they will be writing the script themselves or presenting to others so they go over the information more than once.*

Ms. S and Ms. K both focused on the idea that the repetitious reading, an integral part of readers' theater, would allow students to get beyond understanding the words, and would help students to

understanding the content at a deeper level. Mr. C also commented that the content was important, and so was having fun.

***Mr. C:** You can dump content into it--- it's not just fun but that you can actually have it full of good stuff... Both are important.*

The strengths of the readers' theater emphasized the connective aspect of the dramas. The participants stated in various ways that the readers' theater format helped make the content more real and accessible to students. They stated that the repetition involved in practicing the lines helped students come to connect more deeply to the ideas behind the words. Students could relate to the material in such a way that it activated their imagination.

Entertaining, fun, and humorous. Another common strength identified by the participants was that the readers' theater scripts were entertaining, fun, and humorous. Three examples of this were provided by Ms. K, Mr. C, and Ms. S.

***Ms. K:** It was a great way to get myself (and kids) involved in a topic. It was a lot more entertaining than I originally thought.*

***Mr. C:** They were a great way to interject fun into the lesson, as parts of the scripts were humorous (Alva Myrdal).*

***Ms. S:** I mean you have to make your teaching something that's enjoyable and then their attitude will fit it.... but if it's something that's boring than they're not going to pay any attention to it.*

The participants stated the belief that instruction that is entertaining and fun has a good chance of capturing the attention of students. This is fundamental to engaging learners. Interview data also pointed to the importance of humor.

***Mr. C:** They have to have fun. You have to have fun. I think also you that you come at the things with some humor. You came at these things with some humor, and that is key I think for students. Students sometimes think, "Okay, we're going to learn about Nobel winning women, and it's going to be so boring." And then they read one of the readers' theaters, and they get the little quips, the little one-liners, little bit of humors... I think your humor was spot on with what I've seen in my high schoolers. I think it's perfect.*

The participants felt that the readers' theater activity was fun, entertaining, and humorous for students. While this doesn't guarantee that students will have a deep and meaningful interaction with the Nobel Women and global citizenship, it is an important beginning that they are fully engaged in the activity. Humor and fun can be the catalyst for engagement.

Participants' Perceived Weaknesses of Readers' Theater

The fourth theme identified three features that participants stated could be weaknesses of the NWRT Curriculum. Some suggested that a few of the topics were too mature for some students. Second, lack of time could prohibit the use of the curriculum. Third, participants saw a perceived difficulty with using a constructivist approach along with a topic that is not directly tested in the classroom. It is important to address these issues when constructing future GCE curriculum.

Maturity of some of the Nobel Women topics was cited as one reason the curriculum might not be used in the classroom. This was especially true for the elementary level teachers and the script of Shirin Ebadi. The drama opens with the narrators telling the audience that a young girl has been raped and murdered. While there are no details provided of the crime, the topic is not appropriate for all audiences. As Ms. T and Ms. K stated:

Ms. T: *And for Shirin Ebadi, that topic probably wouldn't be the most appropriate for second graders. In fact, I'm not sure about some high schoolers, whether they would want to go there or not....*

I: *Although the one with Shirin Ebadi, that's the one with the little girl was raped and a the family had to come up with blood money, and they couldn't afford it. And their honor... was all dishonored.*

Ms. K: *That was for high school.*

The scripts were written on a variety of levels and for diverse audiences. A teacher would need to decide which topics, reading levels, and stories were the best to use with each student population.

The lack of time in the teaching day was mentioned as a factor in including readers' theater, and the topic of global education, in the classroom. As Ms. R explained, once her students are settled in their desks, she often only has 30 minutes with them.

Ms. R: The problem may be... in our school, we don't have long class. Their top three subjects are different, like Arabic, Koran, and Islamic studies. And it is difficult for us to cover all the curriculum also, because of the shortage of time. We have a 40 min. class... by the time they settle down, it's 35 minutes. So... but I would like to try it. I want to.

It is difficult, indeed, to balance all of the needs of a classroom in the short amount of time allotted with the students. Time is a crucial factor that may prohibit using readers' theater.

Another difficulty that was discussed was the pressure to teach with a traditional, teacher-centered approach, and to only address content covered on the standardized tests. Ms. T, a second grade teacher, stated in her interview that she had never used puppets and felt afraid to read stories aloud, especially if she knew that her administrator might observe her classroom.

Ms. T: You know, no storytelling in teaching... no drama in teaching.... no, we didn't have any of that. And so, as a primary person, I've never had the kids make puppets. I've never had the kids work with puppets... So much of the focus now is on making gains and using research-based materials.... I never knowing who's going to drop in and see what you're doing, and how it's connected to the day's objective.

I: Wow. Do you feel like you could get away with doing things like storytelling and drama in your class?

Ms. T: I would do it if I knew I wasn't going to be observed. It's an extremely stressful time. Most teachers feel enormous pressure to raise test scores and show student growth. Our evaluation measures are now being tied directly to this. At many schools, there is push to refrain from using materials that are not research based.

She stated frustration that while she had learned at the university what strategies were most effective with students, she felt unable to implement them in her classroom.

Ms. T: I feel like activities that we did in class, and I feel like a lot of what we learn at the university level, makes things fun and engaging for kids-- and you know that it's best practice and you know that it's good for students. But when the rubber meets the road, we don't have time to implement anything that is not tested.

This is perhaps the most disconcerting of the problems identified for using the Nobel Women readers' theater curriculum. It speaks to the heart of a trend in education today that has the potential to limit the practice of constructivist pedagogy in the classroom, as well as curricular topics not directly related to tested content. The potential implications will be discussed in Chapter 6.

Participant Attitude Change Regarding Drama Pedagogy

All five of the interviewed participants indicated that, before the Nobel Women Workshop, they had positive opinions about the effect drama and storytelling would have on their teaching. These preconceptions about the value and benefits of drama strategies were reflected in their pre-workshop survey responses. Question 1 stated that readers' theater is an effective instructional strategy, and Question 12 stated that drama activities are effective teaching strategies. All of those surveyed either agreed or strongly agreed to both questions. It must be taken into account, therefore, that there was a strong participant bias in favor of drama pedagogy.

However, an interesting shift in the attitudes of several participants occurred regarding their opinion about readers' theater. This is underlined by comparing the self-declared reasons why the participants enrolled in the drama and storytelling class with interview comments after the workshop. Of the five participants interviewed, two were enthusiastic about using drama pedagogy before the workshop, Mr. C and Ms. S. The remaining three participants elected to

enroll in the course precisely because they were not comfortable with drama pedagogy. They felt their introverted personalities would benefit from drama and storytelling strategies. Ms. K. explained her reason to take this course like this:

Ms. K: *No, (my advisor) asked me what my strengths and weaknesses were, and if I thought there was something that I was lacking, and I said that I wasn't very good at that stuff. I'm not a drama person. It doesn't come naturally, so she said that these classes would help me... I think they have.*

Ms. R stated similar reasons for enrollment.

Ms. R: *I wanted to go beyond myself, because basically I'm a shy person; basically, I am. I have opened up a lot, but I am a shy person.*

Ms. T also described her choice in these terms:

Ms. T: *If you are a person that is more introverted like I am... It helped me.*

It can be inferred from these comments that these participants believed that drama and storytelling would help them become more extroverted, engaging teachers.

Each of these participants also stated that they were not convinced that drama strategies were going to be applicable to them. For example, Ms. T described her reluctance to take part in drama.

Ms. T: *And I'm not a big readers' theater person... You probably got that from my reflection, too! (laughter) I'm just being honest.*

After the workshop, Ms. T had changed her opinion:

Ms. T: *I absolutely loved using readers' theater in the second workshop! The scripts were a wonderful, effective way to teach about GCE. This has encouraged me to use reader's theater scripts more in my teaching, something that I don't generally do. These workshops have stretched my thinking and challenged me to implement more reader's theater in my teaching.*

Ms. T changed her opinion from “not being much of a readers” theater person to writing that she absolutely loved it. Ms. K had a similar experience, as described in the following reflection and interview excerpts.

Ms. K: To be honest, I was leery of readers' theater before we started. I was not sure of the effect that it would have on my outlook, and I did not think that it would even be that entertaining. I have to say that, now, I really am a big fan of readers' theater. I think that I will try to use this in my future classroom mainly because you can use it for a variety of topics and subjects.

Ms. K's transformation was re-emphasized in her interview.

I: I read in your reflection that you were a little bit uncertain about what it was, and thinking that you probably wouldn't like it, and it probably wouldn't be entertaining, so I'm curious what you thought it was when you came into the class.

Ms. K: I thought I personally wouldn't like it as an adult. I know that kids love it when they get to act something out or do anything besides just sit there and read. They love it, they love to be on their feet. They love being little performers. It's cute. I didn't think, as an adult, that I would like it.... I guess just through it, I learned that you don't have to be, like, over the top, loud and obnoxious, to be a dramatic person, to be in drama. So that was cool for me and I did enjoy it. Like, it was fun. That an older person... having fun and acting something out... I didn't think I would enjoy it, but I did.

What is noteworthy is that after the Nobel Women Workshop, each of the three participants professed that their attitudes had been changed. They now viewed readers' theater as an effective instructional strategy that not only would engage their students, but also enjoyable for themselves. They believed they would use readers' theater in their classroom in the future.

Analysis of Research Question 3: What relationship do teachers see between the Nobel Women Curriculum and GCE?

Two themes emerged from an analysis of the data concerning the topic of the Nobel Women. Theme 5 concluded that the participants were receptive to, and learned quickly about, the Nobel Women. Theme 6, found that the three issues related to the Nobel Women that was most relevant for participants' classrooms were those of indigenous rights, environmental protection, and empowerment of women. The sources of data that were used to analyze Question 3 were survey questions 5, 10, and 19, as well as the participants' answers to Interview Protocol Question #4 and written reflection questions 3 from the first session and 2 from the second

session. First, the survey data is discussed, and then the data from the interviews and written reflections are addressed.

Survey Data

The researcher asked three survey questions about participants' opinions and beliefs regarding women who had won the Nobel Peace Prize, or about women as role models. The responses to these questions (5, 10 and 19 on the survey) are displayed in Figure 12.

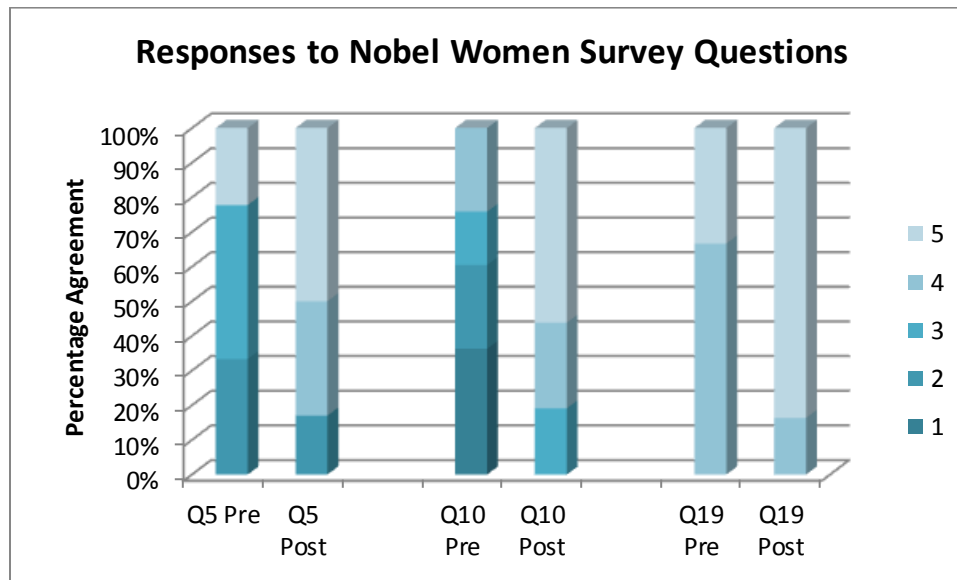


Figure 12. Responses to Nobel Women Survey questions.

Question 5 stated “There are many female role models for our students. In the pre-test, 22% (2/9) of the respondents *agreed or strongly agreed*. In the post-survey, 83% (5/6) *agreed or strongly agreed*. Question 10 asked participants how familiar they were with the women who had won the Nobel Peace Prize. In the pre-survey, 22% (2/9) *agreed or strongly agreed* that they had some knowledge of the Nobel Women. In the post-survey, 83% (5/6) *agreed or*

strongly agreed that they knew of the Nobel Women. Clearly, the NWRT workshop assisted participants in knowing about the Nobel Women.

The third question regarding Nobel Women asked the participants if they believed that women who won the Nobel Peace Prize were good models for our students. All *agreed* or *strongly agreed* in both versions of the survey; however, the *strongly agree* percentage rose from 33% (3/9) in the pre-survey to 83% (5/6) in the post-survey. The pre- and post- survey responses to question 5 indicate that after the workshop, the participants felt more strongly that there were many female role models for students. They became more knowledgeable of these particular women, and felt strongly that they would be good role models for their students. These survey results suggest that the workshop was effective in promoting women as role models for our students, as well as informing the participants of the value of Nobel Women for classroom curriculum.

Interview and Reflection Data

The qualitative data in the interviews and workshop reflections provided additional insight into what participants came to know and value about the Nobel Women. Participants increased their knowledge about the Nobel Women during the workshop and came to believe that the Nobel Women were good role models for their students. These data informed Theme 5. There were several issues related to the Nobel Women that the participants felt were most important to teach their students: indigenous rights/cultural diversity, the environment, and the empowerment of women. These data informed Theme 6.

Increased Knowledge. Many of the participants stated that they had little or no previous knowledge about the Nobel Women before the workshop. This mirrored the survey data of

Question 10, in which 29% agreed to this prior knowledge. Ms. K, Ms. T, and Ms. S stated that they had no knowledge of the Nobel Women at all. The participants stated:

Ms. K: *I'm not familiar with the Nobel Peace Prize or a thing like that. I couldn't honestly tell you one person that won one... now I could.*

Ms. T: *No... Prior to this workshop, I had never heard of Dr. Wangari Muta Maathai, Shirin Ebadi, Rigoberta Menchu Tum, or Alva Myrdal.*

Ms. S: *I was not familiar with the Nobel Women prior to these workshops so it improved my knowledge 100%!*

Two additional participant comments highlight a greater understanding of the Nobel Women and the importance of their work:

Mr. C: *I had no knowledge of the personal tribulations faced by these Nobel women. The use of the readers' theaters shows the women as human beings, and sets them in their time period and social circles.*

Ms. G: *By using Reader's Theater, I really felt much more connected and knowledgeable about these women and their accomplishments. I understand their struggles and goals more so than if I had listened to a lecture on these women... Using drama helped me know who the women were/are and what they worked towards. In fact, a few days afterwards, I saw her name and thought, "I know about her!"*

Mr. C and Ms. G discussed their lack of prior knowledge about the Nobel Women, and also their appreciation for readers' theater as a means to come to know and value these women. This led to the next pertinent question: What were the views of the participants towards the Nobel Women after the workshop? Analysis of the qualitative data provided several commonalities in participant responses, which provided data for Themes 5 and 6. First, the participants admired the personal qualities of the Nobel Women and viewed them as good role models for the constructs of global citizenship education. Second, the participants stated that certain issues highlighted by the lives of the Nobel Women were important for instructing students.

Nobel Women as role models. One of the outcomes of the workshop was that participants came to admire several personal qualities of the Nobel Women. Participants stated, in a variety of ways, that the Nobel Women were powerful role models for global citizenship. Ms. K wrote that coming from a position in society with no personal power, and yet still managing to make a huge contribution to the world was important.

Ms. K: I think it is specifically a great way for students to learn about people who have come from nothing to make a difference.

Ms. S: It's admirable that they stood up and did something! Especially that type of person... That's a good thing to teach.

Ms. S concurred that it was in part the background of the women that was so impressive. Mr. C expanded upon this idea. He was fascinated by the difficult lives of the women, many of whom endured great hardship in childhood. The idea that the women rose above their position to make a difference was what he found of import, as indicated by both his interview response and written reflection.

Mr. C: That's what I find interesting, the beginnings of these people's lives. These people were children who endured some awful stuff, probably most of these ladies. That's what I find interesting. You gave us some of the background information, and then you were able to... with the biographies and with the additional information, show us why what they did was important to their community.... And what I found in the workshop that we did was that there are people who are enduring great hardship and rising above it, and trying to make the world better place.

I came to see the Nobel women as people who endured great hardships, displayed superhuman courage, and overcame enormous odds, while living among their friends and relatives, and surviving day to day just like me. (Written reflection of Mr. C)

The fact that the Nobel Women rose above sometimes difficult circumstances resulted in their modeling a courage that could be emulated by all people. The women rose above their immediate environment. The changes that they made provided inspiration not only to fellow countrymen and countrywomen, but to the world.

***Ms. R:** The examples of the Nobel winners made the case more convincing because these women are an inspiration not only to their country's citizens but also to the entire world. These women also make us aware of the problems and hardships faced by women in other cultures but their strength and determination convinces us to know more about them and their mission.*

***Ms. S:** The Nobel Women are often overlooked but their accomplishments can inspire students to excel and help them see the value of people from other countries.*

Not only did the participants come to know more about the Nobel Women, but that they were also inspired by their lives. It was notable to the participants that the women often overcame great challenges. Their accomplishments were against the odds on a global scale. The implications for curriculum design are discussed in Chapter 6.

Nobel Women issues most useful to students.

The participants stated in a variety of ways that the Nobel Women were good role models for their students. Theme 6 consolidated the issues that were of primary importance for classroom instruction. Three issues emerged: indigenous rights and cultural diversity, the environment, and the empowerment of women.

Indigenous rights/cultural diversity. Several of the participants remarked on the importance of addressing indigenous rights in their classrooms. Mr. C related the Mayan Indian issues of Rigoberta Menchu to the Cherokee Indian ancestry of his high school students. He also connected the story of this Nobel Woman to his long-time interest in South American peoples.

***Mr. C:** They would definitely connect with Rigoberta. We have very strong Native American ties in our area, and we come from, basically, our county was the capital of the Cherokee nation, and everybody has "I'm a 32nd Cherokee.... my great grandma was full Cherokee," that kind of thing. So they can really connect with those types of stories whether they're North American, or South American.*

In other words, Mr. C felt that the indigenous South American Indian experience of Rigoberta would offer a connection for the North American Indian experiences of some of his students.

Ms. T also felt that the life of Rigoberta Menchu had direct relevance to her second grade students, for similar reasons. She spoke at length about the increasing diversity in her classroom, and of several students of Mayan decent.

Ms. T: Rigoberta was the Mayan... I learned a lot of background information in the script that I didn't know and I wondered how much of that was intentional?

I: Intentional, yes.

Ms. T: I thought it was great. I have students that are Mayan, that I didn't know about.

I: Fascinating... and did you know, well, you probably do now, that half the population, about a million, don't even speak Spanish?

Ms.T: I did know that... I did know that, because when I've had students, I mistakenly thought that they would understand (Spanish) but they don't-- It's a totally different language that they speak, so when you get someone up for a parent meeting, to get someone to translate can be challenging... As far as knowing the background about who you have in your class, who you teach, I still think that's where it's helpful. To know about someone else's culture. I felt like.

Ms. T concluded that even if the Aztecs, Incas, and Mayans weren't a curricular topic until the middle school level, it was still very important to know and understand the background of her students. The story of Rigoberta Menchu and her struggle for the indigenous rights of Mayan Guatemalans helped Ms. T to better understand a portion of her student population, and to be able to encourage a respect for diversity among her students.

Respect for cultural diversity was a related topic to emerge. Ms. R, Ms. S and Ms. K each contributed anecdotal data. Ms. R discussed the lack of knowledge Americans have about the Middle East, specifically Iran and Pakistan. She compared the lack of cultural variety in the United States to her native Pakistan.

Ms. R: Because this country is so big-- that people don't have the interest or the ability to look beyond... all their needs are met and they are satisfied with their own... so you don't have the need to venture further... That's the thing and I think that in Asia or that part of the world they have the curiosity to know about other cultures. They are much more familiar with what's going on here and they're much more familiar with the world,

and they are doing things that mix their culture, and fashion, the music... they're blending things. It's a really vibrant atmosphere over there.

She talked at length about how she went about helping her students understand her own culture:

Ms. R: *But I made it a point when my daughters were growing up... my older daughter's teachers were really very supportive... when I wanted to go to the schools for the day to give presentations. Once, we had a fashion show, and food tasting and music and everything. We give back.*

Then she talked about the need for more discussion of cultural diversity in the classrooms.

Ms. R: *I think it's (the curriculum) a good idea. In schools they are narrow, although there are a lot of Hispanics. There is not a lot of multiculturalism in the schools... Not even with the Hispanic culture a whole lot. I mean, it's generic, so I was really surprised... You have to be proud of who you are.... You should not be ashamed of value, should not be ashamed of where you come from or who you are... So I think this is a good thing to tell the students about these things. The diversity, there are many in school that do not know a thing. They have never been exposed to it. It's not-- they have not been exposed... Especially here in Tennessee.*

The essence of Ms. R's position was that she thought people outside the United States, especially in the Middle East, were more accepting of other cultures and more culturally vibrant. She also stated that she felt schools in her area were not responsive to multicultural education, and that exposure to other cultures was important. In regards to using the Nobel Women readers' theater scripts, Ms. R stated, "So, I thought that was a good idea because overall people do not have any idea."

In her written reflection, Ms. S stated, "Students need to see that all people are worthy of respect, and we are not superior to anyone." That comment encapsulates the theme of indigenous rights and cultural diversity.

The environment. When asked directly what topic would be most useful for their classrooms, four of the five participants discussed the issue of the environment as being important. The story of Wangari Maathai and her work in Kenya was the vehicle for this topic.

Mr. C talked about how the script could open the door for students to address environmental concerns in their own geographic area.

Mr. C: The environmental aspect would attract some students... "Okay, this Nobel woman that we just studied about, she was concerned about the environment. Here is a way for you to help with the environment at our school." Maybe it's just picking up trash around the building, maybe planting some flowers out here...

Ms. S: But to talk about conservation and stuff like that, that would be a good one. ... I would think the environmental bit... You can see that just it would affect them the most, I think.

Ms. T: More care for the environment. More respect for recycling and, you know, broad concepts that we try to teach--

Concern for the environment is an easily relatable idea for teachers and students. It is one of the most concrete aspects of global interdependence. Most people can see that pollution of a river will travel and affect other places. The topic is relatively non-controversial, and easy to approach with younger students. It is unsurprising, considering the difficulty of teaching about complex, value-laden, controversial elements of GCE, that the environment would be considered one of those most useful by teachers.

Empowerment of Women

The fact that each of the units concerned the life of a woman was also viewed as important by many of the participants. For example, Mr. C stated that many of his students would relate to the curriculum just because it concerned powerful women.

Mr. C: I think different groups would connect to different things... among all the women. I have students who would connect with the women just for the fact that they're female. I do have some strong females.

He also spoke about his struggle with incorporating women as role models in his teaching.

Ms. G: When doing women, I have to say this: I have to say about myself, to be honest, the state standards.... when I first started teaching we had just developed our state... our state had just developed a set of standards for US history, and I came in to teach US

history the way that I had learned US history, which was General Washington, General Grant... so I tried honestly, I honestly did. My fiancée at the time, now my wife, was a very strong feminist, so I tried to inject emphasis on the female contribution as much as possible.... But it didn't really become big and important... until we got the US history end of course test, because the US history end of course test in Tennessee emphasizes women-- and that forced me, honestly, that forced me to emphasize women.

In short, Mr. C recognized that the implementation of new state standards and the end of course test in US History encouraged him to incorporate more women in the historical context. This speaks to the importance of tested material receiving the priority by teachers.

Several comments emphasized the importance of global gender inequality. Ms. G commented on the universal importance of this issue.

Ms. G: *Because women in many parts of the world face adversity due to their gender, it helped highlight GCE and how it is important to address this issue.*

Ms. S agreed. Her perception was that women especially lack power in other countries.

I: *Because I know that in social studies sometimes, we're encouraged to have female role models, but it seems like what the girls did wasn't as important as men.*

Ms. S: *Yes--*

I: *But it was their role in society....*

S: *Especially in those countries! That was big!*

Ms. R also stated that the issue of women's rights was important to discuss in her classroom.

She went on to mention that girls in Pakistan are the majority in the universities.

I: *Which of those topics do you think is more appropriate?*

Ms. R: *I talk about women's rights all the time.*

I: *You go, girl. (laughter)*

Ms. R: *Many girls go to college (laughter) This, it's true to... All of the world it's true... and in Pakistan, also, many girls go to college in the big city. Many girls are going to college... So I always do that.*

The role of women in the world emerged as an important topic centered in the Nobel Women curriculum. Each of the participants felt that it was important that the people chosen for the curriculum development were women. This has implications for curriculum design.

Analysis of Research Question 4: Which of the specific strategies identified in the literature, and incorporated in the GCE workshop, were viewed as the most successful by the participants?

In the analysis of Research Question 4, each of the workshop strategies were individually inspected with the data provided from Interview Protocol Questions 5A, 5B, and 5C, as well as the Workshop Reflection Prompts 2 and 5. Two themes emerged from the data related to the workshop strategies. Theme 7 identified pedagogical traits that were elemental in the effectiveness of the workshop. Theme 8 concluded that the most important outcome of the NWRT workshop was that the participants felt more empowered and inspired to make a difference, and felt that they students could also increase this attitude through using the NWRT curriculum.

Workshop Strategies:

Defining GCE. The first workshop activity was to define GE and GCE independently, with a partner, and as a whole group. Each of the participants commented positively about this activity. When asked what her favorite workshop strategy was, Ms. R wrote, “Brainstorming independently and then working together with a partner.” Ms. T helped to describe what, in particular, was effective about the strategy.

Ms. T: I enjoyed it. I was glad we had a chance to write something down and then talk in small groups... I think it took a lot of heat off individual people to come up with the right answer... And I was glad that we had, you know, you as a facilitator, with the pad of paper, to accept new ideas for people and make like a list. I think that was helpful.

The design of individual brainstorming, then paired work, and finally a group discussion of the new terminology was seen as a safe way to build knowledge. No one was forced to look uninformed, but could safely share what they knew. The role of a facilitator also helped in combining the knowledge of the whole group together. Ms. K concurred that first defining the terms alone, then listening to others was a key to the success of the activity.

***Ms. K:** I really liked having to form my own description of GCE and GE. Also listening to others say how they would also describe it helped it become more clear in my head of what it looks like to me on a daily basis.*

This is in line with the notions posited by Appleyard and McLean (2011) and Merryfield (1995) that teacher training in GCE should be cooperative.

Another effective aspect of the activity emerged. Ms. S, Mr. C, and Ms. K all commented that the vocabulary development was particularly important in order to develop a base of understanding. Ms. S labeled the common defining as providing a base to build upon.

***Ms. S:** The strategy of explaining what is meant by the terms is very important if you want to teach the students about GCE. The discussion provides a base to build upon.*

Mr. C used different terminology to describe the same phenomenon. He described the definition activity as providing a context, and giving a framework, for later discussion.

***Mr. C:** It gave me a little bit of exposure to the vocabulary, which is key to understanding anything. The first thing I need to do is to learn the vocabulary, and it gave me a good grounding with vocabulary and... There's a need for this, and the need is because even our educated people don't really have a good grasp of what this is and how it's useful... (You provided) a context to discuss the women. Because with the terminology with these different themes... you've given a framework to discuss what the women were about and how it affected everybody.*

The idea of providing a common understanding of global education was a critical pedagogical construct in the work of Appleyard and McLean (2011); Avery (2004); Haakenson et al., (1999),

and Kirkwood (2001b). All five of the participants stated that defining GE and GCE was important. They appreciated the individual and cooperative elements of the activity. They also felt that establishing a common definition of these complex terms established an important framework for the rest of the activities.

Categorizing the Oxfam components. The participants responded positively to the second activity, that of categorizing the Oxfam components. Pairs were given an envelope with 20 strips of paper, each with one of the Oxfam components and were asked to place them in a graphic organizer. For example, they were to group the five strips of paper that had one of the knowledge components together. Ms. G, Mr. C, and Ms. K described the element of challenge as important.

Ms. G: I also found the phrase-sort interesting and challenging. In looking to sort the phrases, I needed to think about what they meant. It helped me to understand the definition better.

The activity was problem-based, in that each pair had to classify the terms into categories and place the strips of paper into a graphic organizer. This type of design was noted as successful by several participants.

Mr. C: I was amazed at the activity of where you cut the terminology into strips. My partner and I worked for several minutes and we thought we were dead on. We really did. We thought we were dead on, and you came around and made a switch so we really... That showed us we didn't have the understanding. But then when you switched to put the three knowledge, skills, and attitudes at the place where they should be, we got every single thing right.

I: I'm not sure that you should have been able to figure out that framework, which is why I didn't want you to spend too long spinning your wheels, after--

Mr. C: I think that was very useful... There were some things that the meaning of the terminology was obvious, like the belief that people make a difference, but there were some things, social justice and equity, we were talking about--what does equity mean? And what social justice means to me... it might mean something else to you, it might

mean something different... Sustainable development. Some people might not have an idea of what sustainable development is...

Both Mr. C and his partner, Ms. K, struggled initially with the task.

Ms. K: *Mr. C and I thought that we are on the right track and we were totally off. So once we got... you helped us to figure out those three main ones: skills,*

I: Attitudes...knowledge

Ms. K: *Knowledge... There we go. Once we figured out, that it was a good deal easier to separate them into the columns. When we talked about it afterwards, and we were talking about the importance of them. They all seemed equally important and they all tie together, which was cool.*

I: *Great. And do you think that activity helps you come to terms with some of the complexity that's within global education?*

Ms. K: *I think so, yeah. And I think also, like, knowing that all of these are important but where I would want to focus on.*

Ms. T also expressed the importance of critical thinking in the activity, as well as repeating the belief that cooperative learning is an effective strategy:

Ms. T: *The workshop strategy from today that as the most effective and/or meaningful to me in my teaching practice was the cooperative sorting activity and discussion that ensued later. Encouraging me students to work together on projects and talk amongst themselves is a great way to take the 'heat' off of individual students who are reluctant to speak up in class. Students collectively brainstorming ideas can generate rich discussion and spark critical thinking.*

Most participants felt that the cooperative nature of the activity was an important aspect of the effectiveness of this activity. In addition, they felt that the work helped create common meaning of the important GCE terms. This challenging, problem-based activity required the participants to use critical thinking skills to accomplish the task. The compatible concepts of challenge, critical thinking, and problem-based activity were also emphasized in the related literature on teacher training in GCE by Kirkwood (2001b) and Merryfield (1995).

Personal narratives. The third activity asked the participants to relate one of the Oxfam components to their own lives by telling a personal story to the class. Each participant commented on the effectiveness of this activity, for a variety of reasons. Ms. G wrote in a reflection that the power of the activity was applying the Oxfam components to real-life.

***Ms. G:** The most effective strategy for me from the first workshop was the story sharing. It was useful to hear how these components might be applied to real-life scenarios. It brought more meaning to the definition.*

Mr. C also stated that it was important to connect the concepts to one's own experiences, and to prior knowledge. He felt that this application of information was on the highest level of thinking.

***Mr. C:** I think that was an excellent idea. One of the things that we stress now in education, as it's been legislated to us, is that we have to connect learning to students' lives. And I've rebelled a little bit at being told what to do, but it is a good idea. Not only do you learn the facts and figures but a whole new level of higher-level thinking, the top level is application to your own life and the lives of others. And I think that that is a great way to get students to think bigger than what they were. I think also it does this, it did for me, what it did for me was show that I already knew something about this... It showed me that I already knew a couple of things. As I thought about stories, I thought of a couple of three different stories that I could tell, and I thought, you know, it relates to a lot of these different things.... So I think it's a great idea. It's something that really made a difference.*

Mr. C, through the personal narrative, realized that he could relate the GCE concepts meaningfully to his life.

Ms. K spoke about the importance of understanding the diverse experiences and backgrounds of her classmates. A sense of community was built with the sharing of personal stories.

***Ms. K:** I learned that there is a lot of different, like, everyone has different lifestyles, different life experiences, like the girl who was in ... the National Guard?*

***I:** Marines, the Marines...*

Ms. K: Yeah, and then Mr. C being in that army. I lived abroad for a little bit, so there's just so many different ways to think about global education---

I: I was so surprised and impressed with that huge variety of backgrounds!

Ms. K: I wasn't expecting that. Every time somebody spoke it was, like, too cool! How awesome.

Participants commented on the unexpectedly wide range of experiences of their classmates. Ms. T. also spoke about personal relevance and how meaningful it was to come to know her classmates.

Ms. T: I think it was nice. Everybody had something to share, and I think it made it a little more meaningful... maybe personally relevant, and so I enjoyed that... Prior to the class, I didn't know any of them, so, so that was kind of nice. Good.

Several ideas emerged from the participants' comments about the personal narrative strategy. First, it was valuable to learn more about their classmates, and the activity helped them appreciate the diverse backgrounds of those around them. Second, it was noted that the stories made the Oxfam components more personally relevant; each of them connected to global education through their own previous experiences. The application of these concepts to their own lives led to higher order thinking skills, as well.

Nobel phone call. The fourth activity was the Nobel Phone Call. Participants were paired up, given a Nobel Woman biography, and asked to prepare an impromptu skit in which a Nobel Woman was told she had won the Nobel Peace Prize. This activity helped the participants connect with the Nobel Women in deep, personal, human ways. In fact, "Connect in depth" was a phrase repeated by several participants. Mr. C described his response to the Nobel Phone Call this way:

Mr. C: *It helped me to internalize... I had to come up with the questions to ask. Ms. K was Rigoberta, and I had to come up with the questions to ask her and she had to respond in a certain way, and we tried to capture even her personality, just a little bit. I don't know if we were successful... (laughter) But we tried, you know, and I think we did. In my mind, we did. You know, of course I've never met Rigoberta, but I think that maybe we did hit on something a little bit there... with a little bit of attitude somewhere. I think that that's what you pick up on when you do something like this, something very human. What's more human than a phone call between two people?... I may not have connected in depth with Rigoberta the way I did if I hadn't had her the second time. It might've been a little more superficial. I'm glad we got her the second time.*

Ms. K also connected deeply with her Nobel Woman through the Phone Call Activity. In addition, she said that hearing others' Nobel Phone Calls was effective for learning about the other Nobel Women. She envisioned how she could use the activity with her elementary school students.

Ms. K: *She (Rigoberta) amazed me because she was so young. I wasn't expecting that, but that just... reading about that because I'm not familiar with the Nobel Peace Prize or a thing like that. I couldn't honestly tell you one person that won one... now I could, but... It's just not talked about, I feel like. They're just not talked about. I liked that. I liked reading the biographies. And then with the phone calls... What I was thinking of was... How could I do this with younger kids? How could I put this in very simple terms... where they could understand the basics of it the basics and get the concept...*

I: *Do you think you could?*

Ms. K: *I think so, yeah. I definitely could.*

I: *Did you feel like when other people did their Nobel phone call that you could grasp at all what their Nobel woman was like?*

Ms. K: *Definitely.*

I: *You could?*

K: *I think so... I think I could. I think it gave you a good picture of the simple parts of why this woman was so significant.*

Ms. T said that the role-playing allowed her to get into her Nobel Woman's head. She also expressed the feeling that the activities were building upon each other and reinforcing the information. This made it easier to remember the details.

***Ms. T:** We had Dr. Maathai and so I had a chance to read her biography and then think a little bit about how she would've responded based on what she did in her life. And so, that was kind of fun, role-playing a phone call. I had never done that before, a new kind of activity... That was kind of neat, to get into a character's head that I'd never met before. I think that really helped, and listening to other people and their conversations... How a person may have responded, it helped.*

***I:** Did you find that you came to know Dr. Maathai very well in doing that activity?*

***Ms. T:** I felt so, especially, you know, in the other things that followed. And in the next workshop, we watched a video clip that was helpful and the scripts from the readers' theater... it kind of all reinforced the same thing, as learning built upon but without previous knowledge... like, that helped.... I felt like when it was time to do the scripts, everyone could remember easier and we felt better.*

Ms. R also used the word “reinforces” in her description of the Nobel Phone Call. She also felt that the role play activity made her more involved in the learning, and made learning quicker and easier.

***Ms. R:** Yeah, that was good... It was good in such a way that you are in the situation and it really reinforces... And sometimes, you think ahead and some of the ideas you've never thought of and then you look at the way other people are talking... Also, yeah, so you're more involved in that and you learn quicker and you know more.*

The experiential nature of the Nobel Phone Call was grounded in the research by Appleyard and McLean (2011) and Merryfield (1995). Again, these data supported the research literature on teacher training in GCE.

There were several common strands that united the comments of the participants. First, the Nobel Phone Calls were an authentic type experience that helped the students to connect deeply to the lives of the Nobel Women. The role-play encouraged the participants to “get inside the head” of the characters, and have a real-life experience, even though it was in a simulation.

The repetition and reinforcement of ideas helped in the learning process, and the participants realized that the workshop design was constantly building a base of knowledge, culminating in the readers' theater scripts.

Maathai Hummingbird and the Hummingbird Readers' Theater. The next activity was modeling the writing of a readers' theater based on a YouTube video of Wangari Maathai narrating a Japanese folk tale, "I Will be a Hummingbird". The participants first watched the video of the Nobel Prize winner, and then participated in a readers' theater script of the same tale written by the researcher. The response to this activity was enthusiastic. Ms. T described the activity as "beautiful" and said that she could easily use the activity with her students.

I: How did the whole activity work for you?

Ms. T: It was beautiful.

I: Really?

Ms. T: It was just beautiful. The video... the script afterwards... I enjoyed it. I felt that I could do that with students really easily... And I'm not a big readers' theater person.

Mr. C commented that the use of a folktale linked Dr. Maathai's experiences to those of his students. Like Ms. T, he commented that he could picture using the activity with his students.

Mr. C: That was a wonderful example... It was an example of a folktale which-- we all have our folktales, even in rural East Tennessee we have our own stories that might make wonderful, wonderful, rich, vivid readers' theater. It was short enough to let us know that-- hey you can do this in one class... your students could write these. It was short and simple enough to show exactly what you could do with readers' theater, with your students. Yes, I think so. And to see it performed... when you took it to three levels-- you have the readers' theater, we had a woman reading or quoting or narrating the story, but not only that-- it was one of OUR Women-- (laughter) You know. So that's three levels! That was wonderful, wonderful.

It was commented on, again, that the workshop curriculum was building upon itself, and reinforcing the concepts at different levels.

The Hummingbird readers' theater combined several of the strategies for best practice described in the review of literature. It was interdisciplinary, with its connection to fables and environmental protection. It was multicultural, incorporating the culture of Japan in the fable and the Kenyan culture of Dr. Maathai. It was a cooperative activity, in the group work of the readers' theater presentation, as well as performance-based and experiential, in the use of drama. The main feature, however, was that it addressed several of the Oxfam components, especially environmental protection and the power to make a difference. It was perhaps the combination of the recommended pedagogy that resulted in the effectiveness of the activity.

Workshop Outcomes

The participant responses to the individual activities of the NWRT Workshop were positive. It was also useful to analyze the success of the Nobel Workshop holistically, based on interview question 5, and Workshop Reflection Question 5. Participants learned about and came to value the components of global education, especially the knowledge aspect of global interdependence, skill of critical thinking, and attitude of respect for diversity. Participants also stated that they came to know about the lives of Nobel Women. They came to believe that Nobel Women were positive role models for themselves and their students. The participants stated that certain issues highlighted by the lives of the Nobel Women were important for instructing students, especially concern for the environment, respect for diversity, and the empowerment of women. This workshop outcome was discussed in the results of Research Question 2.

Perhaps the most important theme to emerge as an outcome of the Nobel Women Workshop was the inspiration and empowerment that the participants felt in the belief that people can make a difference, Theme 8. One of the key intended outcomes of the curriculum, and by extension, the workshop, was to encourage teachers and students to believe that they can

make a difference in the world. Therefore, all three data sources addressed this issue in some way.

Survey data. Two questions were posed in the survey that asked participants if they felt individuals in general (Question 6) and students in particular (Question 16) could make a difference in global issues. The results of these responses are displayed in Figure 13.

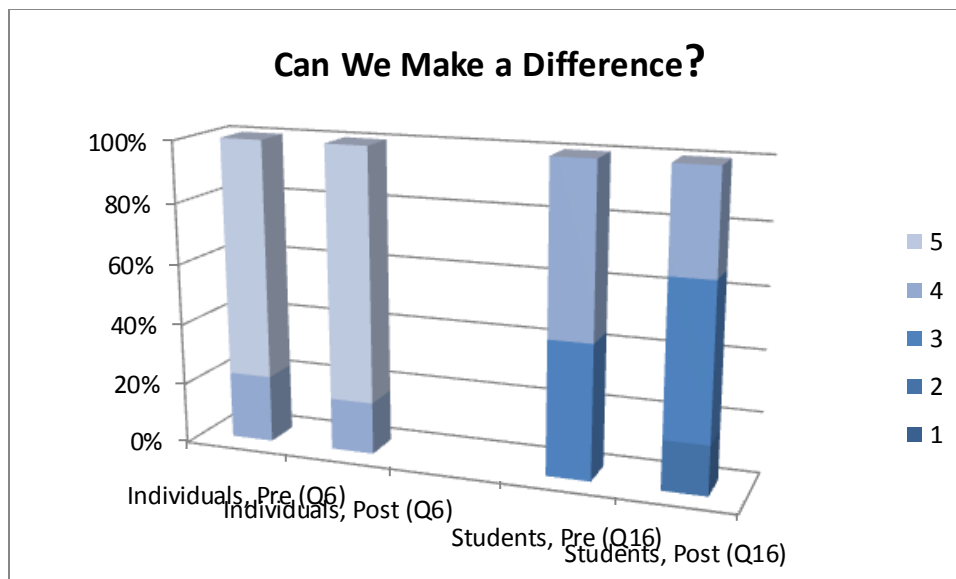


Figure 13. Can we make a difference?

This figure graphically displays that 78% (7/9) of the participants *strongly agreed* and 22% (2/9) *agreed* with the idea that individuals can make a difference when they went into the workshop. After the workshop, 83% (5/6) *strongly agreed*, and 17% (1/6) *agreed* with the statement. These results reflect a high degree of optimism and self-efficacy in the participants, before and after the workshop. However, none of the participants *strongly agreed* that their students perceived they could make a difference. In fact, pre- and post- survey responses were 44% (4/9) and 50% (3/6) *neutral* or in *disagreement*. That is a perception worth pursuing in future research.

Interview and reflection data. Each participant, through interviews and workshop reflections, provided data to support Theme 8. There were two main types of responses. One

strand addressed whether students would feel empowered by the curriculum. The second strand described the feeling of empowerment by the participants themselves. Comments by Ms. G, Ms. T, and Ms. S refer to student empowerment. Ms. G reflected that the most important attitude of the Oxfam components was “Belief that people can make a difference” because it affected so many of the other components. She wrote:

***Ms. G:** Within the attitudes component, I would focus on the “Belief that people can make a difference. My rationale for this is that it is an underlying basis for many of the other characteristics of attitude. If people can make a difference, they will commit to ensuring social justice and equity and valuing and respecting diversity. If people believe they can make a difference, it should also have a positive impact on individual identity and esteem.*

When asked if she thought that her students would actually make the leap between the story and their ability to make a difference in the world, Ms. T commented that while younger elementary students are quite concrete thinkers, they could still be guided into making those connections.

She said:

***Ms. T:** I feel like some of them might. With some of them it would need to be explicitly stated, explicit instructions for them to make that, but I feel like it would be something that they would enjoy. I feel like it's an activity that you could do. It's another way to talk about things that might be difficult (to discuss).*

Ms. S also thought that the curriculum could be used to empower her deaf students.

***Ms. S:** It's important to teach especially deaf kids to tell them, you know, you're important. And look at what this woman did, and you can do stuff, too, you know. Things like that, so....*

At the high school level, Mr. C also commented that *the belief that one can make a difference* was one of the most important of the Oxfam components. He reflected that students need to feel concern for others, and also feel that they have the power to address complex problems.

***Mr. C:** It (the curriculum) gives a focus to the study of the people of the world, brings the problems faced by people around the planet to light, and shows that individual people can make a difference.*

There is potential, then, that the NWRT curriculum can encourage in students the belief that they can make a difference in the world, for the better.

The second strand in the data indicated that many of the participants were inspired, themselves, by the Nobel Women workshop. When asked what he had learned about GCE during the workshop, Mr. C cited increased optimism and inspiration. He spoke about aging, and how he had come to focus on those close to him, rather than the wider world.

***Mr. C:** And it may be a cynical nature, but you know, I think as time wears on, and you get a little bit older... as I got a little bit older... I came to the point where, you know, I'm just one person. What can I do? I'm just gonna go on. I'm going make myself comfortable and happy, and those who are immediately around me... I'm going try to take care of them. But from reading the biographies of the Nobel women, and some of them extremely young-- it makes me feel extremely old-- and what they were able to accomplish and the courage that they had... not only was I exposed to different cultures, something outside of what I thought of, something that I saw a documentaries ... or taught in the classroom, I was exposed to that. But I was also kind of inspired by the fact that these individual people-- who were not working towards a prize, they weren't working towards a prize-- they were working in anonymity mostly, simply for the fact that they wanted to make their lives, and the lives of others, and of the world if they could, a better place. And I think that optimism is something that is the key to actually improving our situation, as defined by everyone around us.*

The stories of the Nobel Women had impressed upon him the power of the individual, the anonymous, to make the world a better place. At a later point in the interview, Mr. C talked about a sense of helplessness to combat complex problems.

***I:** So are you saying that through those stories you did feel more empowered?*

***Mr. C:** Oh yes, definitely. I would say definitely. I think there was also... As I think back, it was maybe more of a feeling of helplessness and maybe a sense of just not knowing what to do... For a specific reason-- I think of a specific problem, a global problem like the rainforest being cut in Brazil. And it's easy to say "Man, that's gotta stop!" But when you really narrow your focus, when you really zero in just a little bit more... there are some people who are making their livelihoods who are not wealthy fat cats. There are poor people who are making—who are feeding their families-- by cutting down the rainforests So there's a helplessness in that. You say, "Man, we gotta stop these fat cats from cutting the forest..." And then you might hear in the background this little tiny voice that says, "Hey, I got to eat, too." So what do you do?*

The problem seems so big sometimes....There's a helplessness there. But when you read the stories, and especially when you go in depth with the stories like we did in the workshop, I did feel inspiration. And I felt a little motivation, too, maybe even by comparison... I had little bit of jealousy that these people were able to do something here.

Some of the global problems are very complex. As Mr. C said, it is not just the “fat cats” who profit from cutting down the rain forest. Even so, through the stories of the Nobel Women, this participant felt motivated and inspired to make a difference himself.

Ms. K also described the effect that the NWRT curriculum had concerning the belief that one can make a difference. In her reflection, she wrote:

Ms. K: *Knowing who these women are and learning a little bit about them, makes it that much easier to realize that I too can make a difference... I think it (readers' theater) is specifically a great way for students to learn about people who have come from nothing to make a difference.*

In answer to the interview question about what she knew about GCE before and after the Nobel Workshop, Ms. K intimated that not only her knowledge had increased, but that she had been inspired.

Ms. K: *In terms of, like it's sparking things inside of me that makes me want to know more and research more... And she stood up and made a huge difference. So that just inspires me. What I would like to say... I appreciate you coming in because I feel like it sparked something in me... Oh, my gosh! I want and go abroad again! It was good, yeah... I really appreciated it. Thank you.*

If teachers and students can feel inspired and empowered to make a difference by being introduced to the Nobel Women, the curriculum is a success.

Chapter Summary

Chapter 5 described the quantitative and qualitative data related to the four research questions. The first question asked, “What did the teacher participants know and value about GCE before and after the workshop training?” Two themes emerged from the data. First, The NWRT workshop provides the opportunity for participants to learn more about GCE. Second,

the most important GCE components to address with their students were globalization and interdependence; critical thinking skills; and cultural diversity.

The second research question was “How did the participants respond to Readers’ Theater as an effective pedagogy for GCE?” Again, two themes emerged. Readers’ theater can increase active involvement of students in their own learning, ability to connect content to their own lives, as well as the motivation to learn. Problematic features of using readers’ theater were that quite often in dealing with significant content there are mature themes; providing depth of content versus breadth requires a great deal of time; and experiential, constructivist pedagogy can be viewed by administrators as detracting from a focus on tested content.

“What relationship did the participants see between the Nobel Women Curriculum and GCE?” was the third research question. The first theme was that teachers were receptive to, and learn quickly about, role models that can be explored with their students. The second theme was that the issues with the most impact concerning the Nobel Women were indigenous rights, environmental concern, and empowerment of women.

The fourth research question also provided two related themes. The question was “Which of the specific strategies identified in the literature and incorporated in the GCE workshop were viewed as the most successful by the participants?” The first theme was that the pedagogy employed in the workshop strategies necessitated critical thinking skills, an understanding of globalization and interconnectedness of the planet, and encouraged the belief that the individual can make a difference. Finally, the most important outcome of the NWRT workshop was that the participants felt more empowered and inspired to make a difference.

CHAPTER 6

CONCLUSIONS AND RECOMMENDATIONS

Introduction

The purpose of this study was to describe teachers' responses to selected global education strategies grounded in drama pedagogy. In order to fulfill this purpose, I asked the following questions.

1. What did the teacher participants know and value about GCE before and after the NWRT workshop training?
2. How did the participants respond to Readers' Theater as an effective pedagogy for GCE?
3. What relationship did the participants see between the Nobel Women Curriculum and GCE?
4. Which of the specific strategies identified in the literature and incorporated in the GCE workshop were viewed as the most successful by the participants?

In Chapter 1, I began with an introduction of the ancient and modern world, and the significance of globalization for education. I then followed with a description of the problem as well as the purpose and overview of the study. Three theoretical frameworks were identified: global citizenship, social justice, and cosmopolitanism. I described my ontological and epistemological assumptions. Limitations, delimitations, assumptions, and definitions of terms were also included in this chapter.

In Chapter 2, I provided a review of the related literature concerning the study. I began with a discussion of the need for global education and challenges that face the movement. I provided background on global education and global citizenship education. Research concerning

teacher training in these areas, as well as pedagogical approaches to GE, were connected to the NWRT workshop design. Lastly, research on drama pedagogy and readers' theater was presented.

The women who have won the Nobel Peace Prize were the topic of Chapter 3. First, I provided general background about Alfred Nobel and the Peace Prize. Second, I discussed the differences and similarities between women who have won the prize. Third, I provided a summary of the Nobel Women curriculum for Alva Myrdal, Wangari Maathai, Rigoberta Menchu, and Shirin Ebadi. Last, I connected the Nobel Women curriculum to the Oxfam GCE components.

Chapter 4 provided detailed information about the methods and procedures of the research. Within this chapter was a rationale for a case study design. The nine participants were described. The research protocol followed, including a description of the three primary types of data: a pre- and post-survey, reflective essays, and interviews. The method of analyzing the survey data and the qualitative data were described, as well as verification and ethical considerations. Last, the six main activities of the Nobel Women workshop were summarized.

Chapter 5 described the findings of quantitative and qualitative data related to the four research questions. The process that was used for data analysis was iterative; an ongoing, cyclical and repetitive review of the data over the course of six months. From inductive analysis, eight themes emerged.

1. The NWRT workshop provided the opportunity for participants to learn more about GCE.
2. The most important GCE components to address with their students were globalization and interdependence; critical thinking skills; and cultural diversity.

3. Readers' theater can increase active involvement of students in their own learning, the ability to connect content to their own lives, as well as the motivation to learn.
4. Problematic features of using readers' theater were dealing with complex, mature topics; providing depth of content versus breadth requires a great deal of time; and experiential, constructivist pedagogy can be viewed by administrators as detracting from tested content.
5. Teachers were receptive to, and learn quickly about, positive role models that can be explored with their students.
6. The issues with the most impact related to the Nobel Women were indigenous rights, environmental concern, and empowerment of women.
7. The pedagogy employed in the workshop strategies helped build critical thinking skills, an understanding of globalization and interconnectedness of the planet, and respect for diversity.
8. The most important outcome of the NWRT workshop was that the participants felt more empowered and inspired to make a difference.

The purpose of Chapter 6 was to provide conclusions based on these themes. I began by discussing five conclusions of the study. Implications for educators followed. Finally, the chapter closed with suggestions for future research. References and Appendices are available at the end of the document.

Conclusions

I drew five conclusions from the research. The first conclusion was that it is important to train teachers in global citizenship education. The second conclusion was that drama pedagogy

can be an effective way to approach GCE and should be considered in GCE curriculum design. Third, Nobel Women were viewed as powerful role models for GCE, and their life stories may enhance students' understanding of global citizenship. Fourth, the teacher training workshop provided successful strategies for teacher training in GCE. Lastly, I concluded that the workshop encouraged teachers that they, and their students, have the power to make a difference. Each of the conclusions will be discussed in turn.

The first conclusion I drew was that it is important to train teachers in global citizenship education. The study data indicated that workshop participants had little prior knowledge of GCE before the workshop, but that they quickly came to understand and value global citizenship. This has considerable implications for global education. If teachers are to integrate GCE in their classrooms, they must first know about the concepts and have curriculum at their disposal to utilize with their students. As I explored in Chapter 2, both the NCSS and Common Core Standards are conducive to the precepts of GCE. Therefore, it is not an issue of the curriculum providing a barrier for GCE. Instead, it is the teachers' knowledge and skill in weaving GCE into their instruction. I conclude, therefore, that teacher training is an important and necessary precursor for incorporating GCE in the classroom setting.

The second conclusion was that readers' theater and drama pedagogy have great potential for teaching about global education. Even reluctant dramatists were enthusiastic about the drama based teaching strategies. Participants came to value the use of readers' theater as a vehicle for exploring concepts like social justice, peace and conflict, and the interconnected earth. These are sophisticated and complex topics for the classroom, which require critical thinking skills at the top of Bloom's taxonomy. Therefore, a variety of drama techniques should be considered in designing GCE curriculum.

The third conclusion was that Nobel Women were found to be effective emissaries for global citizenship education. Their gender, global distribution, place in society and courage against diversity were important factors in their power as role models. Through the workshop, participants came to know about and value the lives of women who won the Nobel Peace Prize, and considered ways to incorporate their message into classroom instruction. I conclude, therefore, that the classroom use of the Nobel Women Readers' Theater curriculum could encourage many students to be global citizens.

The fourth conclusion I drew was that the constructivist type strategies for the workshop for teacher training, grounded in the literature, were considered successful by the participants. The teacher training strategies that the participants' identified as particularly effective were instruction in GE and GCE, problem-solving, cooperative learning, interdisciplinary instruction, and experiential learning. Therefore, I conclude that similar-type pedagogy should be considered when designing teacher training for GCE.

The final conclusion, and the one of most import, is that the workshop did encourage participants to feel that they, and their students, could make a difference on the planet. Not every individual will choose to work for social justice and peace. However the feeling of empowerment and self-efficacy if one chooses to make a difference has the strongest potential for developing a global society that supports equal rights and opportunity for all of the world's citizens.

Implications for Educators

Several implications for educators resulted from the study. First, there are implications for GCE curricular design. Second, there are implications for constructivist versus teacher-

centered learning. Third, implications there are implications for educators in addressing complex and sometimes controversial topics. Lastly, the study identified several successful elements of the workshop design that has implications for teacher training in GCE.

The study results led to several implications for curriculum design in GCE. The participants selected three GCE components as the most important to address with students: globalization/interdependence, respect for diversity, and critical thinking. As a result of the workshop, participants' attitudes shifted from the position that various cultures are interesting to teach about to the position that it is important to teach about various cultures because we affect each other. Because of this, participants felt that interdependence was the most important knowledge for students to grasp. Therefore, it should be the first knowledge component to consider in designing GCE curriculum for teachers and students.

Respect for diversity was the most important attitude identified by the participants. Every participant strongly agreed that it was important to learn about people from different cultures and backgrounds. The primary reason identified for the preeminence of this component was the increasingly diverse student populations. As classrooms become increasingly heterogeneous, respect and understanding for others will be increasingly important. Diversity, therefore, must be addressed in any GCE curriculum.

Critical thinking skills were described as the most important skill. Critical thinking skills assisted students in analyzing information which was a precursor to the development of other skills, like challenging inequalities and injustices. Participants felt that the workshop strategies and NWRT curriculum required students to use these higher level thinking skills. The Common Core also emphasizes critical thinking. As these standards increasingly guide our instruction, teachers will select topics and activities that encourage these skills.

There are implications for curriculum design based on the success of drama pedagogy, as well. Dramatic activities offer a means to access complex topics in authentic, active ways. Other strengths include the potential for interdisciplinary, multi-cultural, and experiential instruction. Therefore, designers and consumers of global education curricula could benefit from exploring the potential of readers' theater in particular, and drama pedagogy in general.

Three areas of strength were identified for the drama pedagogy. The readers' theaters scripts encouraged active participation, were easy to connect and relate to, and were fun, entertaining and humorous. These strengths point to an appreciation by participants for constructivist-type learning. Two important notions behind constructed knowledge are that learners construct new understandings using what they already know, and that learning is active rather than passive (Hoover, 1996). Hoover (1996) went on to describe the implications for instruction. Teaching should not be viewed as the transmission of knowledge from enlightened to unenlightened, like that of teacher-centered instruction. Teachers must engage students in learning, and ensure that the learning experiences incorporate problems that are important to students, not those that are primarily important to teachers and the educational system. Teachers should encourage group interaction, and lastly, if new knowledge is actively built, then time is needed to build it. The participants' identification of active instruction, connection, and fun as way to engage students speak directly to the elements of constructivist-type teaching. The implication for educators is that these pedagogical traits should be encouraged in GCE instruction.

There are implications for educators based on the value of Nobel Women as role models for GCE. Nobel Women endured hardship, and overcame great difficulties to make a difference. With this particular group of participants, it was important that the stories were based on women,

because they frequently do not have the same power as men, politically, economically, and socially, especially outside the United States. They came from many countries, many backgrounds, and each showed that one person can make a difference. It appears then, that teachers should include role models for students that have similar characteristics. In addition, three topics related to the lives of the Nobel Women were considered the most important: indigenous rights, environmental protection, and equality of women. The implications for educators are the Nobel Women as a curricular topic can be a vehicle for exploring complex topics with students.

There were several implications for the analysis of the workshop design. Participants indicated that the most successful elements were constructivist-type learning principles. They stated that cooperative, socially negotiated meaning-making was important. Linking to prior knowledge after a base of knowledge was negotiated was also important. Each successive activity continued to be built upon this foundation. In addition, the activities were largely active, experiential, and interdisciplinary. Challenge was important, which led participants to higher levels of critical thinking. Future teacher training curriculum in GCE would do well to consider these elements in the curricular design.

Recommendations for Future Research

There are multiple avenues for future research. The first approach would be to follow-up on the research of the original project. Second, there are many variations of the study that might be replicated. Third, the Nobel Women Readers' Theater curriculum should be used with a various classrooms. Fourth, the content of the scripts could be varied, using different people and topics for the stories. Finally, different types of drama pedagogy could be explored to encourage teachers and students to be global citizens.

The first recommendation for future research is an extension of this study to determine what the impact of the NWRT workshop had on the participants over time. Research questions might include (a) What GE and GCE concepts did participants remember? (b) Did participants later implement readers' theater in their teaching? (c) Did the stories of Nobel Women have any impact on their long-term decision making? (d) In what ways, if any, had the educators taught about GCE in their classes? This research study was limited in scope, both with a small amount of participants and with time limitations. There is ample room for extension.

This study might be replicated with different variations. One important difference would be to have different workshop leaders present the strategies. In addition, the participants of this study were a unique and diverse. Results may differ with various populations. The present study might be replicated with a focus on uniform grade levels of teachers, homogeneous content expertise, age, experience, or international experience. Another interesting avenue for exploration would be which types of participants were most engaged and affected by the workshop experience. A research project could be designed in which the participant in the workshop would immediately have classroom application, and that could be observed.

A research project should be undertaken to explore the NWRT curriculum with students. The biographies, readers' theaters, and extension activities have not been field tested with the audience that they were written for, students. This is of primary importance for future research. The next logical step in the research is to take the NWRT curriculum to the appropriate grade level students and test out student response to the stories of the Nobel Women.

The content of the readers' theater scripts could be varied. For example, only one aspect of the lives of these four women was explored. Multiple scripts could be written for each woman on different topics, different levels. Eleven of the Nobel Women remain untapped in terms of

curriculum development. Further research could be investigated on the value of women as role models, versus men who have won the Nobel Peace Prize. The winners of other international prizes could be developed. Women and men who have not won prizes, but made a difference in the world could be explored as the topic for readers' theater curriculum for GCE.

There are many drama strategies, aside from readers' theater, that could be used for active, experiential, cooperative instruction. In fact, students could design or write their own dramatic activities to promote GCE. A curriculum could be developed on international folktales, instead of biographies. Role play and simulation have had powerful results as vehicles for GCE. These activities could be explored as well. There are unlimited opportunities to develop curriculum for global citizenship education.

The future research that is the most essential for global education today lies in two questions: (a) How do we incorporate global education meaningful and inexorably into every level of the curriculum? (b) How do we make global education a primary, essential element of teacher education? The answers to these two questions are most important in helping to prepare out students to be successful members of an interconnected world.

Enduring Impact

The challenges facing GCE are considerable. At the conclusion of the study, I was faced with the realization that perhaps the success or failure of the Nobel Women curriculum didn't matter, because GCE would not be put into practice in a real way. Ms. T put the problem most succinctly, "...you know that it's *Best Practice* and you know that it's good for students. But when the rubber meets the road, we don't have time to implement anything that is not tested." I realized that I was, in fact, powerless.

Six months after the workshop, I asked the participants to share with me their long-term reaction to the NWRT curriculum. In particular, I asked for their response to two questions: “What has stuck with you from the workshop after six months?” and “Have you thought about, thought about using, or actually used anything that you learned in the workshop about readers’ theater, Nobel Women, or global citizenship education. I did not have high hopes that the participants would respond at all, much less have positive comments.

After one week, I had received responses from two of the five participants, Ms. S and Mr. C. I was most encouraged by their responses. In answer to the first question regarding what had stuck with her, Ms. S described some multi-cultural art projects inspired by the workshop. She said:

***Ms. S:** I plan to include a lesson with my class about the Nobel Women, but relate it to art, using poetry and vide in the style of Wangari Maathai. Environmental issues can be included in art projects also, and of course, nuclear disarmament is important to everyone. It is a topic that would make a good mural project in the style of street art, as well as indigenous rights... I have made numerous lesson plans with a multicultural theme for global citizenship and building connections through art of other people and cultures because studying other people helps create bridges to understanding and acceptance.*

Six months after the workshop experience, Ms. S was considering the issues and lives of at least two Nobel Women, and how they might be utilized in her art classroom. Mr. C also replied positively, in his role as an administrator. He stated:

***Mr. C:** What has stuck with me more than anything is an appreciation for the trials these women endured, and respect for the good they did for their fellow human beings. Aside from the pure facts of each one, which I still remember, my eyes were opened to the stories of these women. I have spoken to several Social Studies teachers in my building about using the Nobel Women as a vehicle for teaching history, geography, and social justice. And more than once, I have mentioned some interesting fact about one of the Nobel Women in a class of students. The readers’ theater portion of the workshop caused me to advocate the use of this method in our history and English classes, and the plan is for several teachers to begin using readers’ theaters next year. So the effects of the workshop have been far reaching and lasting.*

These recent responses to a 6-hour workshop, after months had elapsed, helped remind me that the Nobel Women overcome great obstacles, but in the end, had the power to make a difference in the world. Nothing is impossible.

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Appendices

Appendix A

INFORMED CONSENT STATEMENT

Nobel Women: Readers' Theater for Global Citizenship

by Dorothy Blanks

Greetings, Story Tellers and Dramatists!

I am doing a study on how readers' theater can help students become solid global citizens. I've written scripts about the lives of women who have won the Nobel Peace Prize, and I would like to take two class periods to engage you in this curriculum. I hope that you will take part in this study!

Procedures: The research method employed will be a case study. I will give you a short survey before and after our work together. I will ask you a few questions to reflect upon after each of our two sessions. After we've done the Readers' Theater activity, I will ask for volunteers to be interviewed about how they experienced this project. I will then collect all the "data" about the unit, and combine it all to see if there are common themes or messages about this type of instruction. I hope that you will be willing to take part in this study.

Confidentiality: All data will be kept confidential and filed safely in a locked file cabinet in BEC 113 at the University of Tennessee. You will be kept anonymous in any and all publications, except when given written permission to mention the system by the research committee.

Risks: There are no foreseeable risks to you that you would not necessarily undertake. You will benefit by learning a lot about using Readers' Theater with content material, and I hope you'll learn about being a global citizen, too.

Contact Information: If you have questions at any time about the study or the procedures, (or you experience adverse effects as a result of participating in this study,) you may contact the researcher, Dorothy Blanks, at BEC 113 (office), and 865-306-3912. If you have questions about your rights as a participant, contact the Office of Research Compliance Officer for UT at (865) 974-3466.

Participation: Your participation in this study is voluntary; you may decline to participate without penalty. If you decide to participate, you may withdraw from the study at any time without penalty and without loss of benefits to which you are otherwise entitled. If you withdraw from the study before data collection is completed your data will be returned to you or destroyed.

Participant, please initial page 1 here: _____

Thank you for your willingness to consider taking part in this study. If you agree, please complete the signature section of the Consent Form.

CONSENT

I have read the above information. I have received a copy of this form. I agree to participate in this study.

Participant's signature _____ Date _____

Investigator's signature _____ Date _____

Appendix B



Institutional Review Board
Office of Research
1534 White Avenue
Knoxville, TN 37996-1529
Phone: 865.974.3466
865.974.7400

June 4, 2012

IRB#: 8875 B

TITLE: Nobel Women: Readers' Theater for Global Citizenship

Blanks, Dorothy
Theory & Practice in Teacher Education
1110 Farris Drive, NW
Knoxville, TN 37912

Turner, Thomas
Theory & Practice in Teacher Education
222 Bailey Education Complex
Campus-3442

Your project listed above has been reviewed and granted IRB approval under expedited review.

This approval is for a period ending one year from the date of this letter. Please make timely submission of renewal or prompt notification of project termination (see item #3 below).

Responsibilities of the investigator during the conduct of this project include the following:

1. To obtain prior approval from the Committee before instituting any changes in the project.
2. If signed consent forms are being obtained from subjects, they must be stored for at least three years following completion of the project
3. To submit a Form D to report changes in the project or to report termination at 12-month or less intervals.

The Committee wishes you every success in your research endeavor. This office will send you a renewal notice (Form R) on the anniversary of your approval date.

Sincerely,

A handwritten signature in black ink that reads "Brenda Lawson".

Brenda Lawson
Compliances

Enclosure

Appendix C

Workshop Lesson Plan

Goal: The goal of the workshop is to promote greater knowledge and positive attitudes about teaching global citizenship.

Objectives:

- Students will be able to define GE and GCE by writing a class definition of the terms.
- Students will be able to identify the knowledge, skills, and attitudes of GCE by completing a graphic organizer with 80 percent accuracy.
- Students will explore the use of drama pedagogy to teach GCE by participating in a readers' theater about a woman who has won the Nobel Peace Prize.
- Students will evaluate the effectiveness of the NWRT curriculum by responding to journal prompts eliciting their feedback.

Set:

- Students will consider voluntary participation in an in-class research study. If they agree to participate, they will sign a letter of informed consent.
- Students will assess their knowledge and attitudes concerning global citizenship education by completing a survey.

Classroom Activities and Procedures:

DAY 1 (3 HOURS)

1. **Definition:** As individuals, students will be asked to write a definition of global education and global citizenship. Volunteers will offer ideas as the whole class builds a definition. A definition will then be handed out and compared with the class description. (Purpose: To understand the meaning of GE and GCE)
2. **Matching:** Pairs of students will be handed an envelope with 19 strips of paper which each contain one of the items from the Oxfam GCE topics on knowledge, attitudes, and skills. Students will be asked to organize these phrases in any way that is logical to them, and then create a graphic organizer that highlights the relationships between the words and phrases. Afterwards, students will explain their GO to the class. The Oxfam chart will be handed out and compared with student results. (Purpose: Understand the components of GCE)
3. **Personal Narrative Storytelling:** Each participant will be asked to tell a personal narrative story that relates to one of the 16 categories of GCE. The workshop leader will first model this technique by telling the story "Hauli Go Home" which is related to the ideas of diversity/peace and conflict, and respect for people and things. (Purpose: To relate the themes to their own lives, reflecting upon and personalizing the experience, as well as developing a sense of community and trust within the workshop participants.)
4. **Workshop participants** will be paired up, and each set of partners will be given a brief biography of a Nobel Woman. They will be required to draft and perform a short telephone call between the Nobel Committee and the Nobel Woman that conveys as much information as possible about that particular Nobel Peace Prize. (Purpose: To gain biographical knowledge of the Nobel Women)

5. Reflection: What do you know now that you didn't know when you came in the room? Is there anything you can take forward with you into the classroom or your life? (Purpose: Reflect and analyze experience)

DAY 2 (3 HOURS)

1. Readers' Theater: Definition (hand out) (Purpose: What is Readers' Theater?)
2. Readers' Theater: Example. Show the two minute video clip of Wangari Maathai telling the Hummingbird folktale. Have student volunteers perform the Hummingbird readers' theater. (Purpose: Model Readers' Theater Development)
3. Discussion: How might you incorporate readers' theater into your level and subject? (Purpose: Help students analyze the usefulness of the pedagogy)
4. Nobel Women RT: Jigsaw groups are given scripts of their Nobel Women. Time is given to practice and prepare.
5. Groups perform readers' theater for the class. (Purpose: Experience RT and GCE)
6. Reflection: Imagine student reaction to the topic of GCE, the pedagogy of readers' theater, and the lives of Nobel women. Discuss the implications for your teaching. (Purpose: Reflect and analyze uses of NWRT in the classroom)
7. Return to the Oxfam chart. Individually, then in pairs, then as a whole group, think about what methods you might use with your students and your topics in order to actively engage students in being world citizens. (Purpose: Review components of GCE and link to own class design)

Assessment:

Formative:

Participation in discussions, matching/categorizing, and drama activities.

Summative:

- Reflection journals
- Post Survey

Modification:

Modification to instruction will be made on an individual basis.

Materials:

Pre and Post Surveys
 Paper and pencils
 Chart Paper/markers/white board
 Envelopes with Oxfam strips
 Oxfam categories handout
 Nobel Women biographies
 Nobel Women guiding questions
 Reflection Questions: Day 1 and Day 2
 Readers Theater Handout: Definition
 You-Tube: Wangari Maathai Hummingbird video
 Hummingbird Readers Theater
 Nobel Women RT Scripts

Appendix D

Survey Instrument

Nobel Women: Readers' Theater for Global Citizenship

Dear Teacher,

Thank you so much for taking the time to answer this survey. Please circle one response for each item, with a score of 1 being low and 5 being high.

- 1: Strongly disagree
- 2: Disagree
- 3: Average/Neutral
- 4: Agree
- 5: Strongly Agree

1. Readers' Theater is an effective instructional strategy.	1	2	3	4	5
2. Learning about the world isn't very important.	1	2	3	4	5
3. I am familiar with the concept of global citizenship	1	2	3	4	5
4. War is inevitable because of the nature of humans.	1	2	3	4	5
5. There are many female role models for our students.	1	2	3	4	5
6. Individuals can make a difference in the world.	1	2	3	4	5
7. Learning about world economics is important.	1	2	3	4	5
8. The internet is a window to other cultures.	1	2	3	4	5
9. Students should be prepared to be global citizens.	1	2	3	4	5
10. I am familiar with the stories of women who have won the Nobel Peace Prize.	1	2	3	4	5
11. Global education was taught in my teacher education classes.	1	2	3	4	5
12. Drama activities are an effective teaching strategy.	1	2	3	4	5
13. Teaching controversial topics is important.	1	2	3	4	5
14. Environmental education is important.	1	2	3	4	5
15. People in other countries directly affect my life.	1	2	3	4	5
16. My students believe that they can make a difference in the world.	1	2	3	4	5
17. It's important to learn about people from different cultures and backgrounds.	1	2	3	4	5
18. I know what global education means.	1	2	3	4	5
19. Women who have won the Nobel Peace Prize are good role models for our students.	1	2	3	4	5
20. Drama activities are useful for addressing serious topics.	1	2	3	4	5

Demographics Questions:

I am:	MALE		FEMALE			
My age is:	20-24	25-29	30-40	over 40		
I teach:	Elementary	Middle	High	Admin.	College	
My teaching experience is:	None		Intern	1-5 Years	+5 years	
My race is:	White	African-Amer.	Native Amer.	Asian	Hispanic	Other
Have you ever lived overseas?			YES	NO		
Do you speak a language other than English?			YES	NO		
My primary content area is:	_____					

Appendix E

Reflection Prompts

After First Workshop:

1. Which aspects of Global Citizenship Education (GCE) are the most important to address with students? Explain.
2. Describe the workshop strategy from today that was the most effective and/or meaningful to you in your teaching practice.
3. Discuss the use of Nobel Women as a basis for teaching GCE.

After Second Workshop:

1. What is your response to using readers' theater as a means of teaching about GCE?
2. What did these workshops contribute to your knowledge of GCE, Nobel Women, and drama pedagogy?

Appendix F

Interview Protocol

1. General
 - a. Tell me about your program at UT.
 - b. What was your main reason for enrolling in Drama and Storytelling?
 - c. What is your subject and grade level to teach?
 - d. What is your experience with travel or living overseas? Experience of the wider world???
2. Readers' Theater
 - a. What was your experience with Readers' Theater before this project?
 - b. Tell me about doing the Nobel Women RT with your group.
 - c. Do you think you would use RT in your classroom?
3. Nobel Women
 - a. What did you know about the Nobel Women before this project?
 - b. Did you respond to any of them in particular? Explain.
 - c. How might you use the information about their lives in your teaching?
4. Global Citizenship Education
 - a. What did you learn about global citizenship education?
 - b. Which issues (knowledge, values, skills) do you think are particularly important for you to teach about? Unimportant?
 - c. Do you think, after this experience, that you are likely to address global citizenship in your classroom?
 - d. What can you say about readers' theater as a teaching strategy for GCE?
 - e. How comfortable and confident do you feel about teaching GCE, if you wanted to? What other training or information might help you?
 - f. What other strategies occur to you to help teach about GCE?
5. Workshop Strategies
 - a. Talk about which strategies were interesting to you—or not!
 - b. What did you comment about in your reflection journals?

Appendix G
Nobel Women Readers' Theater Curriculum
Alva Myrdal

Alva Myrdal is one of my heroes. She won the Nobel Peace Prize in 1982 for her work trying to reduce the nuclear arsenals held by the United States and Russia. The Cold War seems hard to believe now. It began at the end World War II, when the U.S. dropped the first atomic bombs over Hiroshima and Nagasaki, Japan and ended in 1989, when the Berlin Wall came down and Russia stopped being a communist government. For almost fifty years, the Arms Race was run by the two Superpowers. It seemed possible that the president of the United States or the Premier of Russia might hit the big red button at any time. Alva, a Swedish woman, tried with all her influence and passion to unite the rest of the world behind disarmament.

There are many reasons why I admire her. For one thing, she didn't begin her involvement in nuclear disarmament until she was in her sixties! While most people would be ready to retire, she was just beginning her most important life work. Throughout her life, she believed that it was her duty to help other people, and to help society develop. When she was young, she was an "Enlightened thinker". She thought that society would naturally progress and get better. She and Gunnar, her husband, proposed reforms for Sweden, and they became the foundation for Sweden's socialized economy. Gunnar was an expert economist; Alva spearheaded the ideas of social reform like child rearing, school and education, feminism, illiteracy and hunger.

She believed that ignorance was the main cause of much of society's problems, like poverty. If people were educated, they would make the right choices. As she got older, Alva got

a little bit discouraged and felt that maybe progress was not inevitable. She always insisted, though, that there is always something, however modest, that each person can do: “Otherwise there would be nothing left but to give up. And it is not worthy of human being to give up.” (Bok, p. 2)

Another reason I admire Alva is that she worked very hard in her life to balance her marriage to Gunnar, an economist, children, a career, and her desire to contribute. This is no easy task, even today, but Alva grew up in a time when girls didn’t have much access to advanced education, and equality between the sexes was not a reality. Alva’s daughter writes that struggling for identity was a theme in her mother’s life.

Alva and Gunnar lived and travelled all over the world. When Alva was forty-seven, Gunnar accepted a position heading the United Nation Economic Commission for Europe, helping to repair war torn Europe, and the family moved to Geneva, Switzerland. Alva left the school for teachers that she had started in Sweden in order to go with her husband, and turned down a UNESCO position that was offered her in Paris. There was no opportunity for Alva to contribute in Geneva, and she felt stultified. This time was a turning point for her. After those two years, Alva was unwilling to completely defer to her husband’s career. She compared herself and Gunnar to two huge aircraft carriers on the ocean, sometimes traveling side by side, and more often than not, on opposite sides of the ocean, communicating long distance. In her fifties, Alva was appointed as the Swedish ambassador to India. This time, Gunnar took second chair to his wife’s career. Granted, it was a pretty big chair! During these years, he wrote a book on the emerging economies of Asia, which was part of his work that won him the Nobel Peace Prize in Economics.

Alva's work that won her the Nobel Peace Prize began after she was sixty. She undertook the mission to convince the world to decrease nuclear weapons escalation. This was an incredibly difficult task. Only the United States and Russia were players in this dangerous game. Nonetheless, Alva organized other countries of the world to protest the increasing stockpiles of nuclear weapons. She spent twenty years of tireless work, trying to make the world a safer place. Alva Myrdal is one of my heroes.

A Radio Interview with Alva Myrdal

Cast of Characters:

Narrator 1:

Narrator 2:

Radio Host:

Alva Myrdal: (1902-1986) Winner of the Nobel Peace Prize for Nuclear Disarmament.

Galileo: (1564-1642) Scientist that faced the Inquisition for supporting the idea of Heliocentrism.

Copernicus: (1473-1543) Scientist who proposed the idea of heliocentrism.

Alfred Nobel: (1833-1896) Inventor of dynamite and founder of the Nobel Prizes.

Oppenheimer: (1904- 1967) Scientist who chaired the project that developed the atomic bomb.

Narrator 1: Welcome, dear audience. Tonight we offer you a look into the mind of a fascinating woman, Alva Myrdal. Her primary work today is in attempting to deescalate the nuclear arms race of the Cold War.

Narrator 2: It is 1961, and Alva Myrdal has been invited to be a guest on a radio series called “My Drama”. She was asked to discuss one play of her choice, and she chose to talk about a play written by Bertolt Brecht called *Galileo*.

Narrator 1: This radio interview tells us a lot about the struggle for knowledge and truth, and the sacrifice it often entails.

Narrator 2: That really deep stuff. Is the audience up for it?

Narrator 1: I think so. They look like Great Thinkers.

Narrator 2: Indeed they do.

Narrator 1: The Radio Host took a little license with his interview and invited some famous scientists from the past, ghosts if you will, to help out.

Narrator 2: Ghosts?

Narrator 1: Well, yeah, but they’re not scary.

Galileo, Copernicus, Nobel, Oppenheimer: (together) Boo!

Narrator 2: (In fear) Ah!

Narrator 1: Oh, knock it off, you guys.

Galileo, Copernicus, Nobel, Oppenheimer: (laugh out loud)

Host: Without further ado, I would like to invite Mrs. Alva Myrdal to join us. Mrs. Myrdal?

Alva: Good afternoon. Please call me Alva. Thank you for having me.

Host: It is our pleasure, Mrs.—Alva. We invited you here today to talk about any play that you wished. Before we start on that topic, however, allow me to introduce you to our listening audience.

Alva: Very well.

Host: Most of you in the audience have heard about Alva Myrdal and her work for social reform, mostly in her homeland, Sweden. Alva is a diplomat, teacher, writer, feminist, peace advocate, wife and mother.

Nobel: Wow. That's a lot to balance!

Host: That's true. It has been difficult, I'm sure. The social economic system that has developed in Sweden in the 20th century is largely based on the Social Democratic ideas of Alva and her husband, Gunnar.

Copernicus: When do we get to talk?

Galileo: Oh, be quiet until it's your turn.

Host: Mrs. Myrdal, among other accomplishments, was the Swedish ambassador to India. She was elected into the Swedish Parliament and led the Geneva Disarmament Committee. She convinced the Swedish government to establish the Stockholm International Peace Research Institute and she headed the UN's Department of Social Affairs. She wrote many books, but her two most famous titles are *The Game of Disarmament* and *Women's Two Roles: Home and Work*. In the main, Alva Myrdal has dedicated her life to—

Oppenheimer: Oh my, I'm impressed.

Nobel: Me, too. I think maybe she ought to win a prize or something...

Host: And now, at almost sixty years old, you are spearheading the movement for the disarmament of nuclear weapons. That's correct?

Alva: Indeed. And that is the reason that I chose to talk with you about the play *Galileo*, by Bertolt Brecht.

Galileo: A play about me? Isn't that nice?

Copernicus: It doesn't seem quite fair.

Galileo: Why's that?

Copernicus: Well, I'm the one that came up with the idea that the earth rotated around the sun. That was big news back in the 1400s.

Galileo: That's true, Copper. I was totally impressed with your revolutionary thoughts. Your brain is as big as the sun. They should write a play about you, too!

Copernicus: Oh, never mind.

Host: (clears his throat) Thank you, gentlemen. You'll get your chance in a few minutes. Alva, tell me why you chose to discuss *Galileo*.

Alva: First of all, I should say that I go to the theater almost like other people might go to church—

Host: How's that? You pray at the theater?

Alva: (Laughs) Not exactly. I go to the theater to seek enlightenment, to examine myself and as a way to expand the bounds of my experience.

Galileo: My play did all that?

Alva: Why, yes, Galileo. It was a very good play, indeed.

Galileo: (To Copernicus) See that? Great even after death!

Copernicus: Humph.

Host: How did it expand your experience, Alva?

Alva: There are two messages from *Galileo* that I would like to talk about today. I've been thinking a lot about disarmament of nuclear weapons, as you know. The play seems to me to be a metaphor between Galileo's conflicts with the Powers-that-be of his time—

Galileo: In 1632, that would be the Catholic Church! Good old Pope Urban VIII. Man, did I tick him off!

Copernicus: You should never have called him a simpleton—

Galileo: I didn't! I swear! And I wasn't a heretic! It was all a big mistake—

Host: Gentlemen, please.

Copernicus: Go ahead, Alva. What were you saying?

Alva: Thank you, Copper. I was saying that the play, while it used Galileo's life as the vehicle, was really a metaphor about the bombing of Hiroshima at the end of World War II in 1945.

Oppenheimer: I think she's talking about me, now.

Copernicus: Not now, Oppy! I'm listening to Alva!

Oppenheimer: Oh. Okay.

Narrator: I swear, brilliant scientists just go loopy when they become ghosts!

Galileo, Copernicus, Oppenheimer and Nobel: (Together) Awww!

Nobel: Please go on, Alva.

Alva: Well really, the play's message is about the struggle over the uses of knowledge. Science, (she nods at the four men) which can be used to help human beings create a better life, might also be twisted to serve altogether different purposes—

Oppenheimer: That sounds like my struggle with physics!

Nobel: I think she's talking about me and my dynamite!

Alva: Galileo prophesied that the day could come when some new discovery would be met by a cry of horror from all humanity—a vision that is, of course, hair-raisingly actual.

Nobel: (whispers to Oppenheimer) Okay, that's you and the atomic bomb.

Alva: The creation of nuclear weapons opened the door for the annihilation of the planet.

Nobel: Definitely you, Oppy!

Alva: What happens to scientists when your research and inventions and other knowledge meant for good are used for war and to create death? (turns to the scientists) I've always wanted to ask you guys how it felt to create something so very powerful, and then see it used to kill thousands of people. How do you feel about that?

Galileo: Yeah, Oppenheimer, how did you feel about Hiroshima?

Oppenheimer: Well, gee, guys. I'm a physicist! It's my job to figure out how the science works. That's hard enough!

Alva: And your work has huge potential for mankind. Think about it—the ability to unleash the power of the atom! Nuclear energy...

Oppenheimer: Is knowledge bad? Is the discovery itself evil? Or only if it is misused? And then am I to blame? I don't know. I just don't know.

Alva: Oh, Mr. Oppenheimer...

Oppenheimer: I have to admit, the older I got, the less I liked the way the politicians used more and more nuclear weapons as threats against each other. The freedom to explore ideas totally got hobbled by political concerns.

Nobel: I know what you mean.

Oppenheimer: Yes. You invented dynamite.

Nobel: I did, yes. I invented the most powerful explosive of the age. Imagine how much it helped construction, and mining, and road building... I didn't mean for it to be used for war! And for heaven's sake, I patented over 350 different things, from artificial silk to widgets. I'm an inventor.

Copernicus: That may be, Alfred, but you must have had some qualms when you blew up your own younger brother.

Nobel: That was a mistake. I feel very bad about that. But as a result, I created dynamite, a more stable explosive. A scientist is not responsible for how his findings are used. A discovery is neutral. That's what we all thought in the 19th century.

Oppenheimer: The discovery itself is not good or evil. That's what I thought, too, in the 1940s.

Nobel: It's up to society to use it for either good or bad objectives.

Galileo: It is a tough dilemma. Einstein said in a speech in 1945—

Copernicus: Hey, where is Einstein? Why isn't he here?

Oppenheimer: (gloomily) Maybe because he didn't blow anybody up?

Galileo: Einstein said that you created the Nobel Prize to atone for your guilty conscience.

Nobel: Einstein is a smart guy, but he can't read my thoughts or my heart.

Copernicus: Why did you invent the Nobel Prizes?

Oppenheimer: Might it have had to do with a certain obituary in the newspaper?

Nobel: You ghosts know everything! Maybe I had some second thoughts. When my brother died in 1888, the Paris newspaper ran my obituary by mistake.

Host: Really? How fascinating. Did it praise you for all of your inventions and accomplishments?

Nobel: Errr... No. Not quite.

Host: What did it say?

Nobel: I won't quote it directly but—

Galileo: Come on. Out with it!

Nobel: The obituary called me The Merchant of Death.

Copernicus: Oh, wow. I'm sorry.

Nobel: And it went on to say, "Dr. Alfred Nobel, who became rich by finding ways to kill more people faster than ever before, died yesterday."

Oppenheimer: Ouch. That's not how I would want to be remembered.

Nobel: Maybe the obituary did put the idea in my head of giving back a little. Maybe I wanted to have a legacy that wasn't so negative. Even so, it is my firm belief that a weapon as destructive as dynamite insures that no one will use it. It's just too dangerous.

Oppenheimer: That's what I thought about nuclear weapons, too. And nobody has pushed the button yet, right?

Alva: And that is my whole point. The race for nuclear weapons is out of control. This isn't a drama or a play. If those missiles go off, it is the end of the planet. But Russia and the United States are acting like it is one big game, a game that could have a tragic ending.

Galileo: At least Copper and I were only dealing with the sun!

Host: Let's take a short break.

Act II:

Host: What was the second message the play had for you?

Alva: I admit, this is pretty complicated, too. Are you up for it?

Scientists: (Shake their arms and heads loose in relaxation) Ready! We are, after all, the Greatest Thinkers of our day!

Alva: Indeed. Indeed. And that's really my second point! Struggling to reach deeper truths, creating new knowledge, and having ideas that aren't acceptable at the time... This often requires great sacrifice.

Oppenheimer: I sacrificed! The government accused me of being a communist!

Alva: Were you a communist, Mr. Oppenheimer?

Oppenheimer: Maybe I was sympathetic, but I wasn't actually a card carrying member of the communist party. After all, I did for the good old U S of A, they took away my security clearance! I lost my job! Science was my life.

Galileo: Tell me about it! I sacrificed, too.

Alva: I know you did, Gallo. You faced the Catholic Church's Inquisition and you recanted all that you knew was true.

Copernicus: I still can't believe you turned your back on your science! You KNEW that the earth rotated around the sun! I showed you that!

Nobel: Ah, take it easy on the guy. He was attached to a life of pleasures!

Galileo: Okay, okay. I know. I recanted. But they accused me of heresy! They wouldn't believe that heliocentrism didn't conflict with Bible scriptures. They would have killed me if I didn't recant!

Oppenheimer: Who wants to die for an idea? The sun didn't mind taking second fiddle to the earth!

Galileo: And it wasn't just the good life. After all, I was under house arrest for the rest of my life. That wasn't exactly fun.

Alva: Don't be so hard on Gallo, you guys. It wasn't just because of his love of life that he betrayed his science.

Galileo: Exactly.

Alva: It was because he had a passion to know more! To think further! Galileo was possessed by the sheer passion to think!

Galileo: Now you've got it, Alva.

Alva: Like you men, he never gave up his right to think for himself. He saw through hypocrisy and lies—

Galileo: Even my own. (Sadly repeats) Even my own lies.

Alva: And so you ended your life in the Valley of Darkness Known as Self-Contempt.

Copernicus: Wow.

Oppenheimer: Heavy duty.

Nobel: What a sacrifice for knowledge.

Host: Boy, I feel bad for you, Gallo. It makes me wonder why we bother at all. Why seek out truth?

Alva: Oh dear. Don't misunderstand me. That is the whole point!

Host: Pain? Hypocrisy? Self-contempt? Truth will find its own way. It doesn't need me!

Galileo: No, no, no! Truth only goes forward as far as we allow it to go forward.

Copernicus: The only protection against authority—

Galileo: Like the Catholic Church of old—

Oppenheimer: Or the government—

Nobel: Or the schools and academies-

Copernicus: The only protection lies in thinking for oneself.

Galileo: One must be skeptical, even of the loudest "certainties".

Nobel: You must question what you're told—

Oppenheimer: Question what you read—

Copernicus: Question what everyone knows!

Alva: And the greatness in being human lies in not giving up, in not accepting one's own limitations.

Galileo: We Great Thinkers never give up! I was vindicated, you know. Pope John Paul II, in 1992, admitted that the Catholic Church was wrong. It took five hundred years, but finally they admitted that I was right!

Copernicus: But you SAID you were wrong!

Host: Enough! Great thinkers, indeed.

Alva: The message isn't just for Great Thinkers. It is for all human beings.

Nobel: Oh my.

Alva: As Oprah would say, "Here is one thing I know for sure."

Host: And Oprah is on the show next Tuesday at 8:00 p.m...

Alva: One thing I know for sure is that there is always something one can do oneself. In the most modest form this might be to study-

Copernicus: To try to sort out different proposals—

Galileo: To weight the effect of the proposed solutions—

Nobel: To consider different points of view--

Alva: Otherwise there would be nothing left to do but to give up. And it is not worthy of human beings to give up.

Copernicus: Yeah, Galileo! Never give up, she says!

Alva: This wonderful planet that we have been given... Should we not preserve it? Guard its peace? Develop its resources to share in justice with our fellow humans?

All Scientists: Yes!

Host: That is a beautiful sentiment, Alva. I must go see that play!

Galileo: Me, too!

Host: You have given us a lot to ponder, Alva, but we're almost out of time. Do you have a final comment for us?

Alva: There is so much that individuals can be doing to decrease the threat of war in our world. Human dignity requires that we not give up, no matter how great the sacrifice.

Host: Thank you and good night.

Readers' Theater Activities: Myrdal

Discussion/Reflection Questions:

- What would you be willing to sacrifice in order to gain knowledge?
- The Cold War has ended. How might nuclear weapons still an issue for global concern?
- Are inventors responsible for how their inventions are used? Explain.
- What are the various meanings of strength?
- If you had to choose one play or movie for the basis of an interview that talked about what was important to you, what would it be?

Research Topics:

- What countries are currently known to have nuclear weapons? Given their style of government, internal stability, enemies, etc., do you think there is a potential for concern?
- Research a scientific discovery that has been controversial. Discuss pros and cons of the invention.

Debate:

- Have a classroom debate the bombing of Nagasaki/Hiroshima. (If that is too controversial, the class could debate the merits of nuclear power or weapons.)

Shirin Ebadi: Muslim Judge

Shirin Ebadi was born in Hamedan, Iran in 1947. Her schooling years were during the White Revolution, a time of reform in Iran, and so she was able to enroll in and graduate with a BA, then MA (1971) from the University of Tehran's School of Law. She became a judge in 1969, and at age 28, in 1975, she became president of the City Court of Tehran, a judicial first for a woman. She served as a judge for only four years, before the 1979 revolution demoted her to the position of secretary, then "law expert". The new government argued that women were too emotional to serve as judges, and that they lacked the capacity to reason in accord with legal principles.

Ebadi took early retirement in 1984 and began the eight year process to obtain a license to practice law. The new revolutionary government had made many changes in Iran's laws, include the requirement to cover hair in public, and that women must wear the chador. In addition the government lowered the legal age of marriage from eighteen to nine, legalized polygamy, reinstated stoning as a legal punishment, and repealed the Family Protection Act, which had afforded protection to women in such matters as spouse, divorce and financial support. While waiting for her license, Ebadi married and had two daughters, as well as working for a private law firm.

One of the legal arenas that most concerned Ebadi was that of children's right. In 1994 she helped found and lead the Society for Protecting the Rights of the Child. The society's purpose was to persuade the parliament to reform law in accordance with the UN Convention on the Rights of the Child. They were focused not on ratification, so much as implementation of the

rights. They established a helpline for children and parents, published a journal, and established kindergartens and homes for street children. Custody law was reformed through their efforts in 1998 to favor women.

Ebadi and the society had several other successes. They were instrumental in a change in the minimum legal age for marriage, up from nine to thirteen for girls, fifteen for boys. Ebadi authored a law in 2002 that forbid the physical abuse of children. She wrote two groundbreaking books, *The Rights of a Child: A study of Legal Aspects of children's rights in Iran* (1994) and *Comparing Children's Rights* in which she compares the rights of children in Iran to those guaranteed by the UN Convention on the Rights of Children.

Ebadi has also been active in women's rights, and calls herself an Islamic feminist. Her position is that principal injustices suffered by women are not required by Islam, but instead are from a much earlier patriarchal system that is not necessarily connected to Islam. One issue Ebadi pursued for years was that of women's legal testimony, which is only valued as "half" that of a man's testimony. The same is true of "blood money". When someone is killed, the family must be reimbursed for the life. Again, women's lives are worth half that of a man's. That Fathahi case describes the plight of a family whose 11-year-old daughter was raped and killed, and the family had to come up with the "blood money" for the murderers who were convicted and sentenced to death. Even after selling their home, they couldn't afford the price of justice. Another success of Ebadi was the parliamentary approval of the UN's Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), even though the Council of Guardians negated the victory by declaring that CEDAW was at odds with Islamic law and therefore unacceptable.

This work on behalf of women's rights led Ebadi to a more general consideration of human rights. In fact, she describes her work as being the speaker for "silent people". She has had an important role in three different kinds of cases. First, she has represented the families of dissidents who have been killed at the direction of government officials, for example, the Dariush and Parvaneh Forouhar murders. Another type of law case that Ebadi became involved in was that of representing students who had been arrested by the government, like the case of the family of murdered student Ezzat Ebrahim-nezhad. Finally, Ebadi took on cases where she represented members of the press whose papers had been closed down, and who may also have been arrested. An example of this type of case is that of the newspaper *Jameah*.

Ebadi's approach to social reform is through the use of the legal system, and never ever to be associated with any kind of violence. She rejects that her work is political, and has no intention of running for political office. Ebadi does not accept theocratic rule (like the rule of the clerics). Her belief is that democracy and human rights are fully compatible with Islam. To her, a government that violates the rights of its citizens and then seeks refuge in the argument that freedom and democracy are not compatible with Islam is simply wrong. Democracy is simply the "people's will"; there is no different models of democracy, there is only one democracy. In the same way, she believes that human rights are universal, that they are a component of every religion and of every civilization. Justice and rights are fundamental.

She has paid for her beliefs. In 1999, Ebadi was jailed and put into solitary confinement for twenty-five days *before* her trial and conviction. (Stiehm, 2006). In 2008, she began receiving threats of jail, and even death. In 2009, one day before the national election, she left Iran and has been in exile in the United Kingdom ever since.

The Case of Leila Fathahi

Characters: Different readers can be assigned to the narrator roles in each of the acts in order to involve more students.

Narrator 1

Narrator 2

Narrator 3

History Expert

The Doctor

Mr. Fathahi

Fathahi son #1

Fathahi son #2

Shirin Ebadi

Judge

Prologue:

Narrator 1: This is a little play about a great lady named Shirin Ebadi.

Narrator 2: She was a lady judge in Iran, and then a lawyer that defended the rights of women, children, imprisoned students and journalists...

Narrator 3: She represented lots of people, but mostly those that didn't have power and needed legal help.

History Expert: This story is an example of the kind of problem that she tried to solve within the legal system in Iran.

Act 1: The Crime:

Narrator 1: The story begins in 1996 in a little village in Iran named Sanandaj.

Narrator 2: One summer day, an 11 year old girl, Leila, and her cousin were picking wild flowers in the countryside. The family was poor, and the dried flowers could be sold in the market to help the family survive.

Narrator 3: Three men suddenly appeared.

Narrator 2: They were bad men.

Narrator 1: They attacked the two children.

Narrator 2: The young boy escaped and hid behind a tree.

Narrator 3: He was young and couldn't help his sister. He could only watch the attack.

Narrator 2: I don't want to tell the terrible details.

Narrator 1: We have to say what happened, or the rest of the story doesn't make any sense.

Narrator 2: Okay, I know. I'll say it quick, and then let's move on.

Narrator 1: Agreed.

Narrator 2: Leila Fathahi was attacked, raped and murdered.

Narrator 3: That's so terrible.

Narrator 1: Yes.

Act II: A little history:

Narrator 3: The three men were caught and taken to court.

Narrator 1: They were convicted and sentenced to death.

Narrator 2: That seems like justice to me. There must be more to this story.

Narrator 1: I'm afraid so. In order to understand, we need to bring in our Iranian history expert.

History Expert: Iran has a very interesting history, going back thousands of years. Today, though, I will explain a little about the last couple of decades.

Narrator 1: Back to the days of the Shah?

History Expert: Right. Well, Iran was ruled by the Shah of Iran until 1979. I could talk about him for weeks, but I know you want to get on with the Fathahi case. So I'll just say that under

the Shah, there was a flowering of human rights, especially for women. These were the years when Shirin Ebadi, the woman that won the Nobel Peace Prize, grew up.

Narrator 3: We'll meet her later in the story.

History Expert: Women were educated, they were allowed to take positions of power and distinction in the government—

Narrator 2: Like Shirin Ebadi became a judge in 1969, when she was still in her twenties.

History Expert: Right. Well, in 1979, there was a revolution. The Shah fled the country. The government was overthrown and replaced with a theocratic republic—

Narrator 1: A theocratic republic?

Narrator 2: I know what a theocracy is. That's when religion rules!

History Expert: Well, yes. It is defined as a government ruled by or subject to religious authority, in this case, a strict interpretation of Islam. And the Islamic Revolution meant that women were not considered equal to men.

Narrator 2: Ebadi was removed from her position as judge in 1979.

Narrator 3: The government said that women were too emotional to be judges—

Narrator 2: And that they lacked the capacity to reason and think about complex things like legal principles.

Narrator 2: Shirin Ebadi became a clerk, like a secretary, until she retired from government service in 1984.

Narrator 1: Then it took her eight years to get a license to practice law.

Narrator 3: And when she did, she wanted to take on cases to help protect human rights.

History Expert: Women were not equal in many ways. In the eyes of the law, the testimony in court of a woman was only considered to be half as valuable as the testimony of a man. Also, the very life of a woman was considered half the worth of a man's.

Narrator 2: What do you mean?

History Expert: When someone was killed or murdered, the family of that person had the right to ask for "blood money". That was a cash value of the life that was lost. Well, a woman's blood money was only half that of a man's.

Narrator 1: So a man that is prisoner might be worth \$1000, and the female attorney that put him in jail's life would be worth \$500.

History Expert: That's about right, yes. And in Iran, in 1996, this applies in criminal court cases as well.

Narrator 2: Hmmmm....

Act III: Back to Court

Narrator 1: So, the three men were convicted.

Narrator 2: One confessed to the rape and murder, the other two agreed that they had helped.

Narrator 3: All three were sentenced to death.

Narrator 1: The first man hung himself in his jail cell.

Narrator 2: The case was appealed, but the conviction was upheld.

Narrator 3: But here is where the History Expert's information comes into play. The Fathahi family were required to pay for the executions of the two criminals. Leila's life, as a little girl, wasn't worth as much in blood money as the two convicts, so the family had to come up with thousands of dollars to see any justice!

Narrator 2: Wow. And you said the family was poor, right?

Narrator 1: Right! They sold everything they had. They even sold their house, a little mud hut, and became homeless.

Narrator 2: But they still didn't have enough money.

Narrator 3: I'm not sure that it would be worth it. I mean, little Leila was already gone...

History Expert: Let me try to explain. Because little Leila was raped, the family had to reclaim her honor. If the men weren't punished, then she was considered at fault.

Narrator 3: Oh, no!

History Expert: Right. According to custom, the men had to be punished. The family honor rests on the virtue of women, and nothing less than an execution could erase their shame.

Narrator 1: The family slept at the shrine of Ayatollah Komeini, a vast mausoleum on the road to Qom, and continued to try to raise money.

Doctor: Hello, there. I am an Iranian doctor, and I can help add to this sad story. One day the father came to see me.

Narrator 2: Was he ill?

Doctor: No, he wanted to sell me his kidney.

Narrator 2: He what?

Doctor: He wanted to sell me his kidney. Sadly, I was unable to use it.

Narrator 2: He wanted to sell his kidney. And you couldn't use it.

Doctor: Right. Well, he told me that he had taken drugs in the past, so I couldn't risk that his kidney would be successful in transplants.

Narrator 1: So you told him no.

Doctor: That's correct. But he came back with his son. This time, his son wanted to sell me HIS kidney.

Narrator 1: Did you buy the boy's kidney?

Doctor: No. The boy had polio, so again, the kidney was not a perfect fit for transplants.

Narrator 1: I see....

Doctor: But this time, I did ask him why he and his family were trying to sell their kidneys.

Narrator 1: That's a good question!

Doctor: And the family told me the whole story. It made me quite angry!

Narrator 3: I was starting to wonder about you!

Doctor: When I heard the tale I had to act. I went to the judge and I threatened that I would report this terrible case to an international body, Doctors without Borders, and they would look very bad, indeed.

Narrator 3: Did they care about international opinion?

Doctor: Yes, they did. So I said that I would report them and make a huge uproar unless the Treasury came up with the remainder of the blood money.

Narrator 2: And?

Doctor: They agreed.

Narrator 1: Hurrah! So the court paid the blood money, the family's shame was removed, and Leila's honor was redeemed.

Narrator 2: That was not the case.

Narrator 1: No? Why not?!

Narrator 2: There was another strange twist of fate.

Act IV: Ebadi On Board

Narrator 1: Why didn't the court end up helping to pay the blood money?

Narrator 2: One of the two remaining convicts escaped from prison.

Narrator 3: So what?

Narrator 2: Well, the court decided to reopen the case. Meanwhile, the Fathahi family was living in a tent outside of the courthouse, still trying to raise money. They became more and more desperate and depressed as each day passed.

Ebadi: Around this time, I became aware of the case.

Narrator 2: What did you do?

Ebadi: I reviewed the file and knew that justice should not destroy the lives of those who petitioned for it. I visited the family in their tent and heard their story. I agreed to represent them.

Narrator 1: What was your defense in court?

Ebadi: I said that it was unjust for a girl to be raped and killed. I said it was wrong for the family to have then lost every possession and to become homeless in pursuit of justice. I said that they were now the victims, being victimized further by the law.

Judge: Do not criticize Islamic Law!

Ebadi: I only asked if justice has been served.

Narrator 3: As the court session came to a close, someone whispered in Shirin Ebadi's ear that Leila's brothers had concealed kitchen knives in their coats, and were planning to attack the remaining defendant as he left court.

Ebadi: I asked for a court recess, and called the boys out into the hall.

Brother #1: It is useless! There will be no justice for our Leila. We must take justice into our own hands!

Ebadi: Please! Please, give me a chance to see what I can do in court first.

Brother #2: (crying) If we had paid a professional assassin HALF of what we paid the court, justice would have been carried out.

Brother #1: (also crying) Now we're homeless, while one of them is free, and the other is about to walk.

Ebadi: I know. I know. But let's try. The law is the right way for justice.

Act V: Epilogue

Narrator 1: The two men were acquitted and freed.

Narrator 2: Then the acquittals were overturned, and a new investigation was launched.

Narrator 3: The family's grief was enormous.

Narrator 2: The mother even went a bit mad, and threatened to set herself on fire.

Narrator 1: She began screaming ugly things at the court.

Narrator 3: The judge held her in contempt and filed legal charges against her.

Narrator 2: The case is still open today.

Narrator 1: There has been no justice for the Fathahi family.

Ebadi: I did not succeed in getting the legal system to give a just verdict.

Narrator 2: Well, at least you tried.

Narrator 3: Did anything good come from this story at all?

Ebadi: Yes, I think so. We made a national showcase of the flaws in Iranian law concerning the rights of women and children. The case became a public issue, and the Iranian press took on Leila's story as a horrible illustration of the social problems of the Islamic Republic.

Narrator 1: That's a good first step.

Narrator 2: And for Shirin Ebadi, this case helped establish her reputation as a lawyer whose work focused on the rights of women and children, among others.

Narrator 3: Her increasing prominence made her even better at defending her clients, because the judges knew that he would be forced to justify his decision in the court of public opinion, as well as the court of law.

Narrator 1: Shirin Ebadi continued to fight for the rights of women, children, journalists, students, and other groups and individuals treated unfairly in Iran today.

Ebadi: I believe in an interpretation of Islam that is in harmony with equality and democracy. That is an authentic expression of our faith. It is not religion, not Islam, that binds women, but the selective dictates of those who wish them to be unequal. Also, change in Iran must come peacefully, and from within.

Narrator 1: Shirin, what was the message you felt was connected to receiving the Nobel Peace Prize?

Ebadi: What was being recognized by the prize was not me as an individual. What was being recognized was the belief in a positive interpretation of Islam. That belief has the power to aid Iranians who aspire to peacefully transform their country.

Ebadi Readers' Theater Activities

Discussion/Reflection Questions:

- Does the law, in the United States or any country, assure justice? Is there another way that might be appropriate, like vigilantism, or the brother's idea to hire an assassin? Would that other way be justified in the absence of legal justice?
- Are some people worth more than others, based on their gender, race, or even profession? Is a convicted killer worth the same as a doctor?
- Are there some issues of honor that are worth everything you possess?
- Describe an example when one had certain rights and privileges, and then those rights were taken away.

Research Topics:

- Describe the differences in Iranian laws (and/or societal and cultural codes) that defined the status of women in Iran before and after 1979.
- Research the role of the United States in Iranian history during the second half of the 20th century.
- Research the international market for organ sales.

Activities:

- Write an appeal to a higher court.

<http://www.peacejam.org/laureates/Shirin-Ebadi-3.aspx>

http://www.nobelprize.org/nobel_prizes/peace/laureates/2003/ebadi-or.html

http://www.foreignpolicy.com/articles/2010/01/11/shirin_ebadi_prepares_for_the_end?print=yes&hidecomments=yes&page=full

<http://www.badjens.com/newissue/ebadi.htm>

Rigoberta Menchu Tum

Rigoberta Menchu Tum won the Nobel Peace Prize in 1992 for serving as an advocate for indigenous human rights issues in Guatemala. The population of Guatemala today is just over 50% Mayan. Unlike their ancestors, these indigenous people of the land have a difficult position in society. Many live up in the barren mountains as subsistence farmers and have to work on coastal plantations in order to survive. About sixty percent of modern Mayan Indians don't speak Spanish, the language of the upper class and government. Lack of education is a problem; parents distrust the information their children will receive (Menchu, 1984). To make matters worse, Guatemala has had unstable government from 1951 to 1996, with military coups, civil war, insurgency and other types of political conflicts. As the indigenous groups tried to protest cruel living conditions and seek a basic minimum wage, many were tortured or killed.

At the age of 23, Rigoberta narrated the story of her life to a woman named Elizabeth Burgos. She told of great hardship picking 35 pounds of coffee beans a day at the age of eight. She described the cruelty of the household in which she was a servant when she was twelve. She talked about the death of her little brothers. Rigoberta described the torture of her father, and his ultimate burning alive during a protest at the Spanish embassy. Her mother was kidnapped, raped, tortured and killed. The horror of her life was published in a book called *I, Rigoberta Menchu*.

There is little doubt that her life was horrible. What is noteworthy is that Rigoberta took action. In order to tell her story, she had to learn Spanish. She had to leave her homeland to become a traveling emissary for the rights of her people. She turned her anger and reaction for

violent justice into a quest for peaceful support for the indigenous peoples of the world. She “gradually became a symbol of all those who had lost everything except their dignity and their will to continue the struggle against the military. For progressive Ladinos, she was a symbol of democracy and freedom of expression.” (Arias, p. 13) Rigoberta Tum described in her Nobel Peace Prize acceptance speech the reason she believed that she won the prize. She recognized that it had come “not as a reward to me, personally, but rather as one of the greatest conquests in the struggle for peace, for Human Rights, and for the rights of indigenous people, who, for 500 years, have been split, fragmented, as well as the victims of genocides, repression, and discrimination.” (Menchu, “Acceptance and Nobel Lecture”, 1992). Rigoberta Menchu, at the age of only 23, wrote of a horrible injustice. The Mayan voice was heard, and it was weeping.

Mayan History: Ancient and Modern

A Readers' Theater of the Mayans in Guatemala

Characters:

Narrator:

Teacher: Mrs. Flores

Student 1: Susie (Nice, but not that smart. Tries hard)

Student 2: Carmen (Sweetheart. Shy. Guatemalan)

Student 3: Brittany (The walking encyclopedia)

Student 4: Johnny (Loves gory stuff. Quite the boy)

Student 5: Mike (Excitable and affable)

Setting: The action takes place in a middle school classroom, anywhere in the United States. The class has been studying the Aztecs, Incas, and Mayan Indians in Central America. In today's lesson, they learn more than they expected about the Mayans of Guatemala.

Act I: Ancient History

Narrator: The final bell rings for the beginning of third period. Students quickly take their seats. Mrs. Flores walks among the desks, greeting students by name.

Mrs. Flores: Good morning, class!

All Students: Good morning, Mrs. Flores!

Mrs. Flores: Ready to roll?

All Students: Roll on, Senora!

Mrs. Flores: Okay. Let's see what you remember about the Mayans from our lesson yesterday.

Narrator: A dozen hands shoot up around the classroom.

Mrs. Flores: Wow, great. Let me ask a question first! Compared to the Aztecs, where were the Mayans located? Carmen?

Susie: The Mayans were located in Central America, compared to the Aztecs, who were mostly in South America.

Narrator: Three hands shoot up.

Mrs. Flores: Brittany, would you like to add to what Susie said?

Brittany: Yeah, well. I think Susie mixed up the Incas and the Aztecs. The Aztecs weren't in South America, they were in what is today Mexico. Their main city was Tenochtitlan, which is now Mexico City, and it was on an island in this lake, Lake Texcoco.

Mrs. Flores: Very good, Brittany.

Brittany: And we learned yesterday that the Mayans were in Guatemala, El Salvador, Honduras, Belize and other countries in Central America.

Mike: But they were also in Mexico, especially in the Yucatan Peninsula.

Mrs. Flores: Good job, both of you. Mike, next time raise your hand to participate, okay?

Mike: Okay. Sorry. I just got excited, you know...

Mrs. Flores: Yeah, I know. How else might we compare the Aztecs and the Mayans? Johnny?

Johnny: I like the Aztecs! They were warriors! They conquered people! And they sacrificed people on an altar to give them up to their big Sun God, Huitzilopochtli. And if you were a virgin, you better watch out, because the priests would...

Mrs. Flores: Umm... Well, you've got the right idea, Johnny. Thanks.

Johnny: Yeah. And I think we should have a class sacrifice, just like the Aztecs. I think that maybe Brittany could be the...

Mrs. Flores: That will do, Johnny.

Johnny: Kay.

Mike: But the Mayans weren't like that. They didn't conquer people.

Mrs. Flores: Does anyone remember what they did do, mostly? We haven't heard from Carmen yet. Go ahead.

Carmen: Mostly I think they were farmers, a lot like they still are today. The land is full of mountains, and the Mayans were excellent at building terraces, providing water systems, and things like that.

Mrs. Flores: Where is your family from, Carmen?

Carmen: We come from Guatemala.

Narrator: Carmen tucks her chin in to her chest, and it is clear she isn't comfortable talking in front of the class.

Mrs. Flores: Okay! What else did we learn about the Mayans yesterday? When are we talking about?

Brittany: Their classical period was from around 600 to 900 A.D.

Mike: And you told us that their culture just sort of ended all of a sudden and no one really knows why!

Johnny: Maybe aliens came down and scooped up all of the women and...

Mrs. Flores: Johnny....

Johnny: Kay.

Mrs. Flores: Who can tell me about their accomplishments?

Johnny: They were really good soldiers, and collected a lot of gold...

Mrs. Flores: Remember to raise—

Johnny: Kay.

Mrs. Flores: Suzie?

Suzie: Ummm... They made a calendar, and... they were good in science! I'm not very good in science or math, so I remember that they were...

Johnny: You're not good at any subject!

Mrs. Flores: Johnny! Apologize.

Johnny: Kay. Sorry.

Mrs. Flores: Okay, can anyone add to what Suzie said? Brittany?

Brittany: Why yes. Not only did they make a calendar, it was...

Mike: I remember that they created a cool hieroglyphic alphabet! I loved studying the Egyptians, and it reminded me of that!

Johnny: They built these pyramids, kinda like the Egyptians, and on top of them, the priests sacrificed the virgins to the sun god, and ...

Mrs. Flores: Got it, Johnny.

Johnny: Kay.

Mrs. Flores: Carmen, did you want to say something?

Carmen: You might not know that archaeologists just discovered the largest Mayan Pyramid ever, covered in the jungles of Guatemala. The city was called El Mirador.

Johnny: Wow, Carmen. Cool.

Carmen: The Mayans are also really artistic. At La Donta, the pyramid, they found this picture carved out of stone... and it tells the creation story, the story of how the Mayans believe the world was created.

Mrs. Flores: That's fascinating, Carmen. Okay, class. Pyramids, carvings, calendar, farming, science and math...

Mike: Astronomy! They could figure out how to predict eclipses, which is cool.

Suzie: What's an eclipse?

Mike: That's when the sun and the moon overlap, and the world goes dark.

Johnny: And that's when they REALLY had to sacrifice a LOT of people-

Mrs. Flores: Good, Mike! Well done, class.

Act II: Modern History

Suzie: So this is probably a dumb question—

Johnny: So why ask it?

Mrs. Flores: Johnny! There are no dumb questions. Go ahead, Suzie.

Suzie: Well.... What happened to the Mayans? Are they all gone now?

Carmen: (quietly) They're not gone.

Johnny: Of course they're gone! I told ya! The aliens scooped them all up and —

Mike: No, wait! The Spanish came and killed them all. That's what really happened.

Mrs. Flores: Carmen, did you say something?

Carmen: No.

Mike: But Mrs. F! It's like the Aztecs and the conquistadores, right? The Spanish came and killed them all!

Mrs. Flores: Yes and no, Mike. The Spanish did conquer the region in the 1500s, that's true. And about 2 million Mayans were killed. Let's just talk about Guatemala, since we have a classroom connection to that country. The Mayans of Guatemala were subdued by Pedro de Alvaro between 1523 and 1524, and the indigenous people completely lost their independence in 1697.

Suzie: That's too bad.

Johnny: Not if you're Spanish!

Brittany: Johnny, you're such a.... boy!

Mrs. Flores: And besides, Johnny, the Spanish were eventually kicked out in 1827.

Johnny: Oh. So, who is left? Are the Guatemalans all Mayan today?

Carmen: Mayan or *Ladino*. About half of us are Mayan. We still follow the Mayan culture, and speak one of twenty indigenous languages.

Mike: But everybody speaks Spanish, right?

Carmen: Only some the of Guatemalans speak Spanish, like maybe half.

Johnny: But Mayans rule now, right? You still have that cool culture?

Carmen: Ummm... My culture is very important. It is who I am, who we are as a people. But we don't rule Guatemala. The Mayans in my country are poor. They have no power. They are treated very badly by the *ladinos*. At least, that is what my grandfather says. And he is friends with a woman, Rigoberta Menchu, who wrote a book about what it is like for Mayans in Guatemala. Her story was so powerful and important that she won the Nobel Peace Prize. I want to be a writer like her when I grow up.

Mrs. Flores: Have you read the book, Carmen?

Carmen: Well... My parents told me that I was too young, but...

Brittany: Well, who rules Guatemala? Are you a democracy like we are?

Carmen: I am an American.

Brittany: Oh. Okay. Sorry.

Carmen: That's okay. My grandparents moved here in 1980 to escape the fighting.

Johnny: Fighting?! Cool.

Mrs. Flores: Johnny....

Johnny: Kay. Just foolin'. Can I ask why they were fighting?

Carmen: I don't know if I can explain it, but there has been fighting in Guatemala for a long time.

Suzie: Did the fighting ever end?

Mrs. Flores: Well, the woman Carmen talked about, the friend of her grandfather's, she helped it to end, in a way.

Carmen: Have you heard of Rigoberta Menchu before, Mrs. Flores?

Mrs. Flores: I have, yes.

Mike: Are you from Guatemala, too?

Mrs. Flores: No, actually. My family comes from Mexico, but I still know about her because I care about indigenous people, and I care about peace.

Carmen: I had nightmares for a long time after I read her book.

Mrs. Flores: Carmen, I thought you said your dad told you not to read it until you were older.

Carmen: I know. But I was curious.

Johnny: What did the book say, Carmen?

Carmen: It really has two different stories inside it. One side is all about the Mayan Indian culture that was part of the village Rigoberta grew up in. That was the part that I liked the best.

Johnny: Like what?

Carmen: Well, like when a person is born, they have a protective spirit called a *nahual*. It is kept a secret until you're twelve. Sometimes even then the village won't tell you which is your protective spirit. This spirit connects you to the natural world.

Brittany: That sounds like *The Golden Compass*. You know, how each kid has an animal that is its companion. Do you have a *nahual*, Carman?

Carmen: I do, but I can't talk about it. It's very private.

Johnny: What's the other part of the book about? The fighting?

Mrs. Flores: Since we know the topic gives Carmen nightmares, let's not talk about it, okay? That would be the sensitive thing to do.

Johnny: But—

Mrs. Flores: I have read *I, Rigoberta Menchu* as well, so I can say this much. Rigoberta talks about living and farming up in the mountains. Then they have to go to the plantations in order to make enough money to survive. They are paid almost nothing, and live in terrible conditions.

Carmen: It's really terrible.

Mrs. Flores: Yes. Rigoberta becomes a servant for a while, and again, she is treated badly. Their village land is taken away, and the family joins the fight against the government. All of them suffer a lot. Rigoberta becomes very angry about how her people are treated, and she first fights violently against them.

Johnny: A girl fighting? Cool.

Mrs. Flores: Then, she learns that peaceful protest is the best way to confront tyranny. She learns Spanish so that she can protest in the language of power, so that others can hear her voice.

Suzie: Maybe I better pay more attention in Spanish class....

Mrs. Flores: Not a bad idea, Suzie. It may sound corny, but for many people, education is a privilege, not to be taken for granted.

Mike: Can we read the book, Mrs. Flores? Please? It sounds really neat.

Mrs. Flores: I think you should read the book—when you're a little bit older. I don't want you to get nightmares, too!

Johnny: I wouldn't!

Mrs. Flores: Johnny....

Johnny: Kay.

Mrs. Flores: Good work today. Tomorrow we are going to compare the Inca Empire to the ancient Mayans. Class dismissed.

Menchu Readers' Theater Activities

Discussion and Reflection Questions:

Compare and contrast the Mayan Indians before 1500 and in the 20th century.

How are indigenous groups treated today? Cite examples.

Why would the Menchus go to the plantations to work, when the conditions were so terrible?

What are fair and unfair labor conditions? What are you willing to do for what wage? What would you do if you had to pick 30 pounds of coffee to earn fifty cents?

Research Topics:

Select an indigenous group and research their unique cultural background as well as their treatment, legal rights, struggle for equality, etc. What is their modern story?

Research the archaeological find of *El Mirador* in Guatemala.

What were the possible reasons for the dramatic decline in the Mayan population around 900?

What is a puppet state? Find an example in 20th century of another example of this phenomenon and describe what happened.

Activities:

Research animal spirits of Central America and create your own *Narhual*.

Write a short story about discovering a Mayan temple lost in the jungles of Guatemala.

Study the Mayan hieroglyphics and design/create your own frieze.

Visit and report on Rigoberta Menchu's website: <http://frmt.org/en/>

Wangari Maathai

Biography: Dr. Wangari Maathai

Wangari Muta Maathai became known as “The Tree Lady” and she won the Nobel Peace Prize in 2004 for her Green Belt Movement in Kenya. Her work focused on the planting of trees, environmental conservation, and women’s rights.

Wangari Maathai was born and raised in a small village in Kenya. Untypically for girls in Kenya, she was sent to school, and showed such promise that at twenty she went to study in the United States under a Kennedy Program Scholarship. She was educated at St. Scholastica College in Atchinson, Kansas (BA, Biology) and University of Pittsburgh (MA, Biology). This was the era of Vietnam War protests, and those university experiences influenced her activism later in Kenya. Wangari Maathai continued her studies in Germany and Nairobi and earned a Ph.D. at the University of Nairobi in Veterinary Anatomy. She was active with the National Council of Women of Kenya, the National Association of University Women, the Kenya Red Cross, and the Environment Liaison Center. She was the first Kenyan woman to earn a Ph.D., first to become chair of veterinary anatomy in 1976, first to be an associate professor.

The chief concern of Wangari Maathai was the deforestation and desertification of Kenya. She realized the damage that clear cutting the forest was doing. Soil was eroding. Springs and rivers were drying up. Land was being used to farm cash crops, which the people couldn’t eat. The results of these damages meant that there was not enough water, there was not enough fuel to support village life, agricultural soil degraded, and could not produce local food. The people of Kenya, especially the women, did not feel they had any ability to improve their environment or, indeed, their own lives.

Wangari Maathai made a goal to plant as many trees as the population of Kenya. She trained women how to plant indigenous trees, and paid them around four American cents for each tree that survived for more than three months. It is estimated that eighty percent of the seedlings survived. More than forty million trees were planted in Kenya and neighboring countries. One might not think that planting trees is a very political act, but it became complicated by government responses to the Green Belt Movement. In fact, as Kenyans planted trees, they realized that they could control their environment. Many became empowered to ask more from their government. They asked for food, for roads, and for justice from the Moi government. The government was not concerned about the environment or the people of Kenya, but instead was a corrupt regime that was contributing to the problems of the nation, instead of solving them.

Three examples show how Dr. Maathai protested actively for the environment, for the rights of women, and for the rights of Kenyans to have a democratic government. First, in 1989, Dr. Maathai fought against the construction of a huge business complex that was to be built in the middle of Uhuru Park. Green space for local citizens of Nairobi would be replaced with the offices of the Newspaper, parking for 2000 cars, and a four-story statue of President Moi, among other things. Wangari Maathai went on a letter writing crusade and peacefully protested. The office of the Green Belt Movement was shut down, and Dr. Maathai was publically smeared. However, because of her activism, the project was cancelled in 1990 because foreign investors withdrew. This is the subject of the Readers Theater Play titled *Uhuru Park*.

In 1992, Wangari Maathai discovered that she was on an assassination list and that a government-coup was possible. She barricaded herself in her house for three days, but police cut

through the bars on her windows, broke in, and arrested her. She was charged with spreading malicious rumors, sedition and treason. After international pressure, the government dropped the charges in November, 1992. In February of that year, after she was released on bail, Maathai took part in a hunger strike with the mothers of political prisoners for the release of their sons. This protest was also held in Uhuru Park, in what was dubbed “Freedom Corner”. She was badly beaten by the police and hospitalized. The protest continued from the All Saints Cathedral until early 1993, when the prisoners were finally released.

The peaceful demonstration that Wangari Maathai led at Karura Forest in 1998 is another example of her activism for the environment, and attempt to find justice for the people. President Moi sold off one third of Karura Forest, public land outside of Nairobi, to developer cronies. Clearing of the land had already started when Dr. Maathai, accompanied by twelve women and six members of parliament, went to the forest to plant a small number of trees. They were met by 200 civilian dressed men equipped with whips, clubs, and other primitive weapons. When Maathai tried to plant one symbolic seedling, the men attacked. Maathai and ten of the protesters were beaten, but the development was ultimately stopped.

Dr. Maathai has been awarded many prizes for her work in Kenya, not least of which the Nobel Peace Prize. The cost, however, has been high. In her early struggles, both men and women condemned her for violating African tradition by challenging men, especially male officials. She was told that she should not have a career and that she, like all women, needed a master. In fact, her husband divorced her, claiming she was too educated, too strong, too successful, too stubborn, and too hard to control. As the first female Ph.D. in Kenya, she was not warmly welcomed into the male-dominated academic community. Economically, she made far

less than if she had remained in the West. For her protests, she was beaten and jailed repeatedly. For her strong public voice, she was vilified: She was called “crazy”, “a threat to the security of the country”, “an ignorant and ill-tempered puppet of foreign masters”, and “an unprecedented monstrosity”.

Her final message, though, is one of hope. This is represented in the story *I Will be a Hummingbird*. Each of us can make a difference. She certainly has, in both her actions and the legacy she has left for the women and men of Kenya. Dr. Maathai’s message is that “It may take forty, fifty, or sixty years, but one must have hope and patience and work with others as a team. No matter how much we fail, we must recognize that there is hope.”

Uhuru Park

A Readers Theater: Wangari Muta Maathai

Characters:

Ms. Wangari Muta Maathai

President Arap Moi

Maathai friend #1

Maathai friend #2

Park User #1

Park User #2

Park User #3

Park User #4

Kenya Times Newspaper Chairman

Sir John Johnson, British high commissioner in Nairobi

UNESCO

Parliament Member #1

Parliament Member #2

Mr. Jones, project architect

Robert Maxwell, major international financial shareholder in the Uhuru Park Project

Sister #1:

Sister #2:

Scene 1:

Narrator: The place is Uhuru Park in the center of downtown Nairobi. The time is September, 1989. It is around midday. Over here, on my right, are some developers. On my left, here, are some citizens of Nairobi. Let's get closer and hear what they're saying.

Robert Maxwell: This is the perfect site for the Kenya Times Media Trust Complex! This city park is completely useless space, right in the center of downtown Nairobi! We must thank our pal, President Moi, for letting us build here.

KANU Chairman: We'll thank him, alright. Heh. Heh. He'll be "thanked" plenty! In cash! We're ready to break ground soon. The bulldozers are ready to go, over there.

Park User #1: I work on the roads in the city. I always come to Uhuru Park for my lunch break. It is one of the only places in this big, modern city where a local man can come and relax.

KANU Chairman: I can picture my office on the top of the building, on the 62nd floor, overlooking the parliament building. Maybe we can save that little lake over there, so that it can be in my view. Would that be possible, Bob?

Park User #2: My husband proposed to me on a little boat right in that lake. My children have rowed on that water. My grandchildren come and play there.

Robert Maxwell: I'm the money man, not the architect, but I don't see why not. In fact, here's one of the architects now. Mr. Jones?

Park User #3: This is our space! What is this I hear about a huge skyscraper being built here? How can that be? WE, the people of Nairobi, own this land—

KANU Chairman: What else will be in the building, Mr. Jones?

Park User #1: We Kenyans use it for cultural events, like the festival of

Mr. Jones: Parking for 2000 cars!

Park User #4: We use the park to gather in Freedom Corner, to talk and demonstrate! Uhuru means freedom!

Robert Maxwell: It will have a shopping mall and expensive galleries!

Park User #2: Under the trees, we get relief from our crowded homes, our jam packed neighborhoods... Over 30 million people live in Kenya, and most of them are next door to me!

Mr. Jones: It will have a trading center and business offices!

Park User #1: I heard that it will cost 200 million dollars to build—

Maxwell: And a huge auditorium for conventions and international expositions!

Park User #2: Double our international debt! I don't think our government will be able to finance such a huge project.

Mr. Jones: And best of all—

Jones, Maxwell, and KANU Chairman: A four story high statue of President Moi!

Park User 1, 2, 3, and 4: Take our park? Bulldoze our trees?

Jones, Maxwell, and KANU Chairman: Progress!

Scene II: October 1989, Nairobi, Kenya.

Friend #1: Wangari, have you heard what is planned for Uhura Park?

Wangari Maathai: Yes, I have heard. A young law student came to see me, but he wishes to remain anonymous. I checked out the information, and it was true!

Friend #1: What do you think, Wangari? What will you do? I bet that there are days that you wished you were still a professor of veterinary medicine instead of leading the Green Belt Project! What should our response be?

Wangari: *Reflectively, to herself*: My mission began as a dream to plant 32 million trees in Kenya, as many people as live here. When I came back home after university in the States, I couldn't believe it! The spring in my village was all dried up! The trees were all gone! My beautiful homeland was... a desert!

Friend #1: That happened all over Kenya, starting in the 70's. Pretty soon we didn't have any local crops. There was no more wood to cook the food.

Friend #2: Deforestation. Desertification.

Friend #1: Seems like all the "ation" words are pretty bad! But our doctor has the prescription! Dr. Wangari Maathai!

Wangari: I want to raise people's awareness that they can control their environment. I want them to know that they have the power to affect the world around them.

Friend #2: That is such a beautiful idea, Wangari. Who would mind that? It seems so gentle and uplifting—

Friend #1: But as we Kenyans began to plant trees, our political awareness grew—

Friend #2: Now we know that we CAN make a difference. We CAN participate in society. It isn't only the big cats who have a say.

Wangari: I shouldn't be surprised, I suppose, that the more successful we are, the more roadblocks are thrown up in our path.

Friend #2: But now the people are demanding more from their government. They want trees! They want roads. And they want food!

Friend #1: Not a 62 story high-rise in Uhuru Park in honor of our president.

Wangari: When I see Uhuru Park and contemplate its meaning for Kenyans, I feel that we must fight for it so that my future grandchildren may share that dream and that joy of freedom... that

they may one day walk in Freedom Park. I will write letters of protest to as many people and organizations that I can think of so that Uhuru Park will be there for future generations.

Friends #1 and #2: We'll help!

Wangari: Dear Kenya Times: Please stop plans for the Kenya Times Media Trust Complex--

KANU Chairman: You've got to be kidding! I'll have the best view in Nairobi!

Wangari: Dear UNESCO...

UNESCO: At this time, we are unable to ---

Friend #1: Dear Nairobi City Commission...

Friend #2: Dear Minister of Public Works....

Narrator: None of the letter Wangari sent received a response. She was ignored. She wrote more letters--

Wangari: Dear Sir John Johnson, British high commissioner in Nairobi: Please help me to intervene with Robert Maxwell, Financier in the Kenya Times Media Trust Complex. Building this tower in Uhuru Park is the same as building a similar skyscraper in Central Park in New York City, or in London's Hyde Park. It cannot be tolerated!

Sir. John Johnson: Dear Ms. Maathai; Thank you for your recent communication with my office. I am unable at this time to respond. Sincerely...

Narrator: Wangari Maathai wrote the head of the UN Development Program about the complex:

Wangari: Dear UNDP, International investors are taking advantage of the Kenyan people. They are working so hard to meet their basic needs that that they do not have time to complain, restrain, demonstrate, and challenge this project.

Friend #1: That's it, Wangari. You got it right.

Wangari: Millions of silent, despairing Kenyans wonder what happened to moral justice and fair play. What happened to the responsibility and accountability of their leaders, of those who are supposed to protect and guide our people into a brighter future?

Friend #2: Yeah, what happened to all that?

Parliament Member #1: Listen, you Green People are un-informed! This tower is going to be a glorious landmark for Nairobi!

Parliament Member #2: This is a fine and magnificent project. Those who oppose this project are the ignorant few.

Narrator: The citizens of Nairobi joined in the letter campaign.

Park User #1: I have one suggestion to make. The names of all of the ministers who support this project should have their names engraved in the front of the building for all to see! This would allow future generations to know who robbed them of their favorite recreational facility.

Park User #2: Kenyans should be allowed to debate freely without worrying about threats and abuse from our leaders.

Park User #3: Our democracy should not just be on paper, but in practice!

Narrator: Weeks and months passed. Still there was no response, so Wangari Maathai wrote to the president of Kenya.

Wangari: Dear President Moi, Saving the park is the right thing to do. It would be symbolic of your personal commitment to preservation of the world's environment....

President Moi: Maathai, you are a crazy woman! This project is a fine and magnificent work of architecture. It will only take a small portion of public park land. Only an ignorant few oppose this development and those people have insects in their heads. Why don't you be a proper woman in the African tradition and respect men and be quiet!

Friend #2: He is always telling us women to be quiet!

Friend #1: Uh huh!

Friend #2: If he would stop exploiting the people, maybe we would have to spend less time demonstrating!

Sister #2: That's right.

Sister #1: I think he is afraid of you, Wangari. I think he wants to make an example of you!

Narrator: Wangari kept writing letters.

Wangari: Dear Executive Director of the UN Educational....

Friend #1: Dear Permanent Secretary in the department of International Security and Administration....

Wangari: Dear Parliament....

Parliamentary Representative #1: I am outraged by the actions of this Maathai woman! All of her letters to foreign organizations are unnecessary and making Kenya look bad!

Parliamentary Representative #2: Not only that, her Green Belt Movement is a bogus! It is not a real organization at all. Its members are a bunch of divorcees! Look what happens when women don't have a man to tell them what to do.

Friend #1: Our girl is doing just fine without that husband of hers.

Friend #2: Too smart, he says? Too educated? Too successful for him?

Friend #1: Good riddance, I say!

Friend #2: Our Wangari is way too good for him!

Parliamentary Representative #1: If Dr. Maathai is so comfortable writing to Europeans, perhaps she should go live in Europe!

Wangari: My dear friends, I'm not sure that this letter writing campaign is getting us anywhere.

Friend #1 and #2: That's a fact.

Scene III: At Wangari's house in Nairobi, one month later:

Wangari: Welcome, my friends. Thank you for helping me with all of these boxes.

Friend #2: Oh, Wangari, I can't believe that the government forced you to vacate your Green Belt offices!

Wangari: *Shrugs.* What I have come to see, in all of my work, is that every time you speak out, you expect that you may suffer for what you believe in. You can set those papers in the kitchen. I just don't know where else...

Friend #1: It will all be fine, Wangari---

Friend #2: But your house is pretty small to house an office of nearly eighty employees!

Friend #1: Wangari and her son Muta will be fine.

Wangari: I love your optimism, my friends, but let's face it! The letter campaign didn't work! The builders broke ground for the Kenya Times Complex on November 15th!

Friend #1: Yes, but—

Wangari: And the injunction I filed in the Kenya High Court to halt construction was thrown out on Dec. 11th! And now they are auditing our books. They are trying to shut down the Green Belt Project permanently!

Friend #1: But protests are growing throughout the city!

Friend #2: In fact, last week some protesters burned the bulldozers! I heard that will set the builders back about a million dollars!

Wangari: We cannot give up. Let us women continue to demonstrate at Uhuru Park.

Scene IV: Uhuru Park: Demonstration of women in progress

Wangari: Hello, sister. How is it tonight?

Sister #1: It seems peaceful enough, doctor. From respect, I must say, they could kill you, Dr. Maathai. I worry for you!

Wangari: Yes, they could, sister, but if you focus on the damage they could do, you cannot function! Don't imagine the danger you could get in. At this particular moment, I am seeing only one thing—that I am moving in the right direction. What do you say?

Friend #1: I say we stand together in peace for what we know is right.

Wangari: *Laughing.* You sound like my hero, Gandhi. Okay, then, ladies. Let us be like the hummingbird, and make our bit of difference in the world.

Friend #2: Tell it like it is....

Wangari: Our vision is to create a society of people who work for improvement of their environment, and a greener, cleaner Kenya. Our mission is to mobilize community consciousness for self-determination; equity; improved livelihoods, and environmental conservation.

Sister #2: And the trees? Tell us about the trees!

Wangari: Trees are very, very important. Some people didn't think they had the power to plant trees. Even that small thing was beyond their control.

Park User #2: Yes, only foresters could do this work, can plant trees.

Wangari: I tell you, you do not need to have a diploma to plant a tree! In the Green Belt Movement, we use tree planting as an entry point into even deeper concerns...concerns about a democratic Kenya. We are guided by the values of volunteerism, love for environmental conservation, pro-action for self-betterment, accountability, transparency, and empowerment.

Sister #1: Wow.

Sister #2: Double wow. That girl has been to school, huh?

Friend #1: Sounds pretty smart to me.

Narrator 1: After writing and writing, demonstrating, and talking finally, in 1990, the big foreign investors like Robert Maxwell pulled out of the Uhuru Park project.

Narrator 2: Wangari told foreign investors that while people in developing countries like Kenya might not know better about the destruction projects like this cause, or be able to stop it, there was no such excuse for developed countries.

Narrator 1: They knew better!

Sister 1: And they listened!

Narrator 2: And in February, 1992, the fence around the building site finally came down. It was over. The people of Kenya had won!

Park User #1: Hey, Wangari! The Times Complex is finally dead!

Park User #2: It is as dead as a dodo bird!

Wangari: Let's go to the park and dance! Let's dance a victory dance!

Narrator #1: And so they did.

Narrator #2: They danced.

Sister 1: Wangari, how did you not lose the faith? How did you continue on in the face of such adversity?

Wangari: Well, I tend to stick with things, especially challenges that confront me. I knew that the situation would not be resolved overnight, and I focused my attention on one thing at a time. You know, I have seen time and again, that if you stay with a challenge, if you are convinced that you are right to do so, and if you give it everything you have, it is amazing what can happen.

Friend #1: And our girl, Wangari? What happened to her?

Friend #2: She won the Nobel Peace Prize, Baby!

Friends #1, #2, and Sisters: You go, girl.

Readers Theater Activities: Maathai

Discussion Reflection Questions:

- Why do you think Dr. Maathai chose women to plant the trees in Kenya? Why did she discourage the wealthy, governmental and well-connected members of society from joining the ranks of the Green Belt Project?
- In your opinion, which is more important: Progress or the Environment? A Park or a Business Tower? Explain
- How do you think being educated in the West (Bachelor's degree in biology, minors in chemistry and German, at Mount St. Scholastica College in Atchinson, Kansas; Ma in Biology at the University of Pittsburgh,) may have influenced her actions?
- What is sustainability? What are some arguments for this concept? What are some arguments against sustainability?
- Wangari Maathai attempted to use peaceful means to resolve a crisis. What other choices and actions might have been taken to save the park? What would you have done?
- Have you ever challenged injustice? Describe a situation when you or someone else, real or fictional, challenged injustice.
- Explain the metaphor of the hummingbird fable.

Research Topics:

- One of the major concerns of Dr. Maathai was that Kenyan farmers were producing crops for export that they were unable to use themselves for nutrition. The traditional, indigenous crops that could be eaten raw, had been replaced with crops that had to be

cooked in order to be eaten. Since Kenya had few resources for doing this, trees were sacrificed in order that the Kenyan would not starve. Only 2% of the country is now forested. Look at the indigenous agricultural products of Kenya (or another African country). Compare those to the crops currently cultivated in the land. Research the owners of the land, the managers of the land and the workers of the land.

- Research causes and effects of desertification.
- Women's Rights: Research the traditional role of women in Kenya. Wangari Muta Maathai had far more academic achievement than any of her female compatriots. How was she treated in the Kenyan academic community? How does this compare with other female doctors/academics in the United States or around the world?
- Research a government that is believed to be corrupt. What types of activities do they typically do? From where do they derive their power? What rights and powers do the people have? How do these regimes end?
- Can you find an example where the United States government backed one of these regimes? Why do you think that happened?

Extension Activities:

- Experiment with "Love/Hate" plants.

Vita

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